E

BOOK

OF

PSALMS

PARAPHRAS'D;

WITH

ARGUMENTS to each PSALM.

The Second Volume.

By SYMON PATRICK, D. D. Dean of *PETERBURGH*, and Chaplain in Ordinary to His MAJESTY.

LONDON,
Printed by *M. Fleſher*, for *R. Royſton*, Bookſeller to His moſt Sacred MAJESTY,
An. Dom. MDCLXXX.

TO

The Right Honourable

HENEAGE

Lord *FINCH*,

Baron of

DAVENTRY,

Lord High CHANCELLOUR

OF

ENGLAND,

And one of His MAJESTY's

moſt Honourable Privy Council.

My LORD,

IT is ſo unuſual in this Age, to confer Benefits unſought, eſpecially ſuch as your Lordſhip was pleaſed lately to think me worthy of; that I ought to have

the higher esteem, not merely of your Lordship's singular kindness to me, but chiefly of that noble principle of Vertue in your mind from whence it purely flowed. Which will excuse, I hope, the presumption of this Dedication; to which I am prompted by nothing, but onely an eager desire, publickly to testifie my gratitude to your Lordship, as soon as it was possible. Which made me lay hold upon the very first opportunity, that presented it self: and chuse rather to prefix your Lordship's great Name, to the remainder of this Work (part of which was published some months ago) then let any thing appear in the world under my name, which did not carry along with it a thankfull acknowledgment of my obliga-

tion

tions to your Lordſhip. To whoſe Judgment knowing perſons attribute ſo much; that as it is a very great honour to receive any mark of your Lordſhip's good opinion, ſo it is a preferment to which, whether I will or no, your Lordſhip hath advanced me.

I will endeavour not to fall from it by forgetfulneſs of your Lordſhip's favours; but preſerve ſuch a remembrance of them, as is ſutable to the preſent ſenſe I have of them: which is as much beyond what I can expreſs, as they are beyond what I could deſerve.

The beſt expreſſion I can make of it will be in my prayers to God, that, as the King hath made you the ſupreme Diſpenſer of his Juſtice to his

People, and his Divine Majeſty hath made you a great Pattern of Piety and Devotion, as well as other exemplary Vertues; ſo, He would be pleaſed to give you wiſedom and prudence to conduct your ſelf with ſuch dexterity as well as integrity in the management of all the publick Buſineſs, with the care of which you are intruſted, that you may continue (as you are) a ſupporter of the Government, a Patron of Religion, a Friend of good Men, and, in a word, a Bleſſing, not onely to your own vertuous Family but, to the whole Nation. For, though there are ſome ſo imperfect, that they will allow no ſuch words to be ſaid of any, but thoſe that pleaſe them in every thing; yet, the moſt

of good Men, or at leaſt the beſt, will thankfully acknowledge the happineſs we enjoy in the Authority your Lordſhip hath, and will joyn in thoſe Prayers with,

My LORD,

Your Lordſhip's moſt humble

and moſt obliged Servant,

S. Patrick.

A

PARAPHRASE

ON THE

PSALMS.

The Third Book.

PSALM LXXIII.

ARGUMENT.

Here begins a new Collection of XVII. Psalms, moſt of them very diſconſolate and full of ſad Complaints, which make up the Third *Book of this Volume, as the Hebrews divide it. They were moſt of them compoſed by* Aſaph *(and but one of them by* David*) though who he was, is not reſolved by Interpreters: who ſuſpect indeed there might be another Authour of ſome of theſe Pſalms; but have no other* Aſaph *to name, but* Aſaph the Singer, *who was famous in the days of* David, 1 Chron. *VI.* 39. *XVI.* 5. 2 Chr. *V.* 12. *And accordingly* Apollinarius *thus*

deſcants upon the Title, The Divine invention of *David* failing in the compoſing of Songs, *Aſaph* aroſe and by the Divine Spirit reſounded this Hymn. *But it ſeems to me that there is another perſon of this name mentioned in the holy Books (who may be more probably intituled to this Work) called* Aſaph the Seer (*ſee* Pſal. *L.*) *who lived in the days of* Hezekiah, 2 Chron. *XXIX.* 30. *and whoſe Son, I ſuppoſe, was then Recorder,* 2 King. *XVIII.* 37. *XXXVI.* Iſa. 3. *Some of them indeed (as I ſhall take notice in due place) may be thought rather to belong to another* Aſaph *in after times: but for the preſent Pſalm (and moſt of the reſt) I can find no perſon ſo likely to whom it may be intituled, as him now named: who compoſed it, I conceive, either when he ſaw the miſerable havock which Strangers made among them in the days of* Ahaz, 2 Chron. *XXVIII.* 17, 18, 19. *XXIX.* 8, 9. *or when* Senacherib *invaded them, notwithſtanding the reformation which* Hezekiah *had made: or, which is moſt probable, upon the occaſion that* David *wrote the XXXVII.* Pſalm, *to comfort himſelf and good men, when they ſaw the lewder ſort among them thrive and proſper; and the pious ſometimes ſorely afflicted: quite contrary to the Sanctions of their Law, which promiſed all good things to thoſe that obſerved it; and threatned the evil to thoſe that broke it. This*

extreamly

extreamly afflicted his Spirit, and staggered his Faith, till he considered the matter more deeply; and then he broke out into this Meditation, saying,

1. *TRULY God is good to Israel, even to such as are of a clean heart.*

1. I Will never hereafter, whatsoever Confusions I behold, question the justice of God's Providence; but constantly affirm that He is not merely Just, but very Good; yea hath a most singular love to his faithfull people; who notwithstanding the evils they indure, will never consent to do any evil.

2. *But as for me, my feet were almost gone: my steps had well-nigh slipt.*

2. Time was indeed, when I, even I, who have had such long experience of his care over me, began to doubt and stagger in my Faith: nay, was in danger to tumble headlong into unbelief.

3. *For I was envious at the foolish, when I saw the prosperity of the wicked.*

3. The reason was, that having a just indignation against the folly, or rather madness of wicked men, it first vext me to see them, notwithstanding their ill deservings, in a very flourishing condition; and then

tempted me to think it very hard that ſober men ſhould not equal, if not exceed them, in ſuch happineſs: eſpecially when I ſaw no likelihood that it would end, but that they continue in their proſperity.

4. For as they carry on all their deſigns ſmoothly and meet with no rub in their way, nor are in any danger (ſo great is their power) to be bound over by humane juſtice to anſwer for their crimes, how many ſoever they commit: ſo they are not afflicted with ſore diſeaſes by the hand of God, nor brought to their graves with pains and torment; but after a long life, in firm and vigorous health, depart eaſily out of the world.

4. *For* there are *no bands in their death: but their ſtrength* is *firm.*

5. Their life is nothing ſo laborious and toilſome as that of many honeſt, but poor and wretched men: and they eſcape untouch'd, or are little hurt, by ſuch calamities as are common to all mankind.

5. *They* are *not in trouble* as other *men: neither are they plagued like* other *men.*

6. *There-*

6. Therefore pride compaſſeth them about as a chain: violence covereth them as a garment.

6. Which makes them ſo unſufferably proud, and vainly conceited of themſelves, that they not onely tyrannize over their neighbours; but openly boaſt of the power they have to do them miſchief: and glory in all the violence and cruelty, whereby they maintain and increaſe their pompous greatneſs.

7. Their eyes ſtand out with fatneſs: they have more then heart could wiſh.

7. In which they pamper themſelves to ſuch an exceſs, that in their very countenance they expreſs the haughty ſwelling of their minds and hearts: which are ſtrangely puffed up, by their being raiſed (not onely beyond the expectation of all other men; but) far above all that they themſelves at firſt imagined or could deſign.

8. They are corrupt and ſpeak wickedly concerning *oppreſſion: they ſpeak loftily.*

8. They mock at all thoſe who ſcrupulouſly tie themſelves to the Rules of Juſtice, or tell them of the danger they run by their violation: for they threaten to undo all thoſe that op-

poſe them; and publickly declare in the height of their arrogance, that they will not be bound by any Laws.

9. No, not thoſe of God himſelf, who (with all the inviſible Powers of which men talk) they ſay is but a Name; which they do not dread: and therefore no wonder, if ſuch blaſphemers of His Majeſty ſpare neither high nor low, but let their tongues looſe, to abuſe and calumniate whomſoever they pleaſe upon earth.

9. *They ſet their mouth againſt the heavens; and their tongue walketh through the earth.*

10. And yet, as bad as they are, there is none of them but hath his followers and admirers; whom he firſt invites and then retains, like beaſts, by filling their bellies: which abundantly contents them, though others be ſqueezed and oppreſſed, to give them this poor ſatisfaction.

10. *Therefore his people return hither: and waters of a full* cup *are wrung out to them.*

11. Nay, they drink in their opinions, and join with them in their impiety,

11. *And they ſay, How doth God know? and is there*

know-

knowledge in the moſt High?

ſaying, How can God know what we do here? or if He do, why ſhould we think that He, who is ſo high, troubles Himſelf about our affairs?

12. *Behold, theſe are the ungodly, who proſper in the world, they increaſe in riches.*

12. For behold, there are none that contemn Him more then theſe men; and yet He is ſo far from inflicting any puniſhment on them, that none enjoy ſuch a continued courſe of proſperity as they; whoſe wealth and power increaſes every day.

13. *Verily I have cleanſed my heart in vain, and waſhed my hands in innocency.*

13. And verily, if theſe men diſcourſe aright, I have taken a great deal of pains to little purpoſe; while I have ſtudiouſly endeavoured to keep my heart pure from ſo much as ill deſigns, as well as to refrain the doing of any evil actions; from the charge of which I can ſafely purge my ſelf.

14. *For all the day long have I been plagued, and chaſtened every morning.*

14. And yet I am plagued perpetually by the reſtleſs malice of theſe wicked doers; which as conſtantly as the Sun riſes falls

on me, a deal ſooner then on other men.

15. But, whatſoever confuſed and fooliſh thoughts came on a ſudden into my mind, I concluded upon more mature deliberation, that if I ſaid as theſe men do, I ſhould baſely betray the cauſe of all them, who are truly dear unto Thee.

15. *If I ſay, I will ſpeak thus: behold, I ſhould offend* againſt *the generation of thy children.*

16. And therefore reſolved with my ſelf, before I pronounced my ſentence, to ſtudy this point more ſeriouſly; which at firſt ſight appeared ſo hard, that it grievouſly perplexed me.

16. *When I thought to know this, it* was *too painfull for me.*

17. And retiring my ſelf into the holy places to conſult with Thee, and with thoſe to whom Thou communicateſt thy Secrets, I was preſently ſenſible how ſhort their felicity is; unto which death having put an utter end, it is followed with a diſmal after-reckoning in another world.

17. *Untill I went into the ſanctuary of God; then underſtood I their end.*

18. And next I conſidered, that *all* of them do not ſtand ſo firm as they imagin, but

18. *Surely thou didſt ſet them in ſlippery places: thou*

thou caſtedſt them down into deſtruction.

but merely flatter themſelves with vain hopes of continuing in their ſtation to the end of their days: for being raiſed to the higheſt preferments, they find them to be very ſlippery places; from whence, to the amazement of themſelves and of all ſpectatours, they come tumbling down into a moſt horrible ruin.

19. *How are they* brought *into deſolation, as in a moment! they are utterly conſumed with terrours.*

19. Oh what an aſtoniſhing change is this! which is the more frightfull, when on a ſudden the Divine vengeance ſeiſes on them; and, when they leaſt expect it, an end is put to their greatneſs: nay, they are quite deſtroyed, in a moſt terrible manner, as if they had never been.

20. *As a dream when* one *awaketh; ſo, O LORD, when thou awakeſt, thou ſhalt deſpiſe their image.*

20. So that it is but a dream of happineſs wherein they live, and they pride themſelves in a mere imaginary glory; which not onely vaniſhes away, when Thou, O Lord, doſt ariſe to judge them, but becomes as contemptible, in that very

very City where they appeared in all their pomp and ſplendour, as the fine things, which a man ſees in his ſleep, are when he awaketh.

21. And therefore when my ſpirit boiled with vexation, and grew ſour at the ſight of their proſperity; (Ver. 2, 3.) when I was ſo vehemently provoked to paſſionate complaints, feeling the ſharpeſt touches of grief and anger;

21. *Thus my heart was grieved, and I was pricked in my reins.*

22. I now ingenuouſly acknowledg, it was for want of ſuch manly and religious thoughts as theſe; which ſhould have been in my mind, when I thought of thy Adminiſtrations, if I had not been dull and ſtupid; as void of ſenſe as the beaſts, which look onely at things before their eyes, and have no regard to what is to come, or is not ſeen.

22. *So fooliſh* was *I, and ignorant: I was* as *a beaſt before thee.*

23. For if I had looked beyond my ſenſes, I might have ſeen that I am under the care of thy good Pro-

23. *Nevertheleſs, I* am *continually with thee: thou haſt holden*

me

me *by my right hand.*

vidence, and that Thou haſt been my guide and my ſupporter, even when I had theſe bruitiſh thoughts, and didſt not ſuffer theſe wicked men to deſtroy me.

24. *Thou ſhalt guide me with thy counſel, and afterward receive me* to *glory.*

24. And therefore I ought in all reaſon ſtill to conclude, That Thou wilt direct me to behave my ſelf ſo wiſely, that I ſhall never fall into their ſnares: but, after I have ſuffered a while, be preferred to thoſe dignities from whence they fall; and, which is more, be ſo graciouſly accepted by Thee, as to continue in them unto immortal glory.

25. *Whom have I in heaven,* but thee? *and* there is *none upon earth,* that *I deſire beſides thee.*

25. This I expect from thy Almighty Goodneſs, who art the ſoleſt object of my hope: For thou knoweſt there is none in Heaven, whom I depend upon for help and protection but Thee alone; none upon Earth whoſe favour I ſeek, but onely thine, which ſhall perfectly content me.

26. *My fleſh, and my heart fai-*

26. It is poſſible I may ſtill be preſſed with ſuch ſore

ſore afflictions, that not onely my bodily ſtrength, but alſo my courage may begin again to fail me; but then I will recover my ſelf, and fortifie my Soul by flying unto Thee, O God, for ſafety: in whoſe love I will alway think my ſelf happy, and enjoy everlaſting ſatisfaction.

leth: but *God* is *the ſtrength of my heart, and my portion for ever.*

27. For there is nothing more certain or more remarkable then this; that they who, by forſaking Thee, have put themſelves far from under thy care, will never be able, by any other means, to ſave themſelves from periſhing: For Thou haſt already made ſuch men a terrible Example of thy diſpleaſure; and utterly deſtroyed thoſe, who, quitting thy ſervice, have devoted themſelves to the worſhip of other Gods, 2 *Chron.* XXVIII. 6, 18, 19. XXIX. 7, 8, 9.

27. *For lo, they that are far from thee, ſhall periſh: thou haſt deſtroyed all them that go a whoring from thee.*

28. And therefore I will learn by their miſcarriages, that it is the beſt and ſafeſt

28. *But it is good for me to draw near to God;*

I have

I have put my truſt in the Lord GOD, that I may declare all thy works.

courſe for me, to adhere to my good God; and to make my humble addreſſes to Him alone. I have done ſo hitherto, and no danger ſhall tempt me hereafter to quit this hold, and to confide in any thing, but onely in the Sovereign of the World, who never fails thoſe that depend upon Him, and will, I hope, be ſo gracious unto me, that I ſhall have abundant cauſe to publiſh and proclaim to all others the Works of his Providence; in preſerving the Good, and in throwing the wicked down, at laſt, to the ground.

PSALM LXXIV.

Maſchil *of* Aſaph.

ARGUMENT.

The deſolation of Jeruſalem *and of the Temple, as well as the reſt of the Country, made by* Nebuchadnezzar *King of* Babylon, *was the ſad occaſion of this Pſalm. For it is altogether improbable, that it hath reſpect to the days of* Antiochus Epiphanes, *as ſome fancy; becauſe, as* Theodoret *pertinently notes (to omit all other reaſons) we reade nothing in any Hiſtory of his burning the Temple, or ſo much as of his laying the City waſte; which are both here moſt ſorrowfully bewailed by* Aſaph. *Who was not therefore that* Aſaph *in* David's *time (unleſs we ſhould grant him to have written by the ſpirit of Prophecy, and predicted what ſhould be in after-times, as a great many think) becauſe there was no ſuch Temple in thoſe days, nor had been, as is here deſcribed: Nor was it* Aſaph *the Seer in* Hezekiah's *days (of whom ſee Argument of the foregoing Pſalm) who ſaw no ſuch deſolation made by* Senacherib (*for he did not take* Jeruſalem, *nor ſhoot ſo much as an arrow into it*) *nor, in all likelihood, propheſied of the deſtruction here ſpoken of; becauſe the*

the deſcription of it in this Pſalm is ſo plain, that we may moſt reaſonably think the Authour of it had it before his eyes, and did not merely ſee it by the ſpirit of Prophecy; which is not wont to foretell things in ſo clear a manner, but more obſcurely and darkly.

I conclude therefore it was ſome other Aſaph *who compoſed this Pſalm, in the time of the Captivity, and in the middle, or rather toward the concluſion of it; becauſe he complains, Ver.* 9. *that they had no Prophet (as there was in the beginning of the Captivity, particularly* Jeremiah *) to tell them how long it ſhould laſt. And conſidering that in the* ſecond *Verſe he ſpeaks of himſelf as one that dwelt ſtill in the Land of* Iſrael, *pointing to Mount* Sion *as a place near to him; I take him to have been ſome pious man of the poſterity of* Aſaph, *who was ſuffered to remain there with the* Chaldæans.

And if it were fit to ſuppoſe him to have written this Pſalm very young, and to have lived to a great age, when I have no proof of either; I ſhould gueſs him to be Aſaph *the Keeper of the King's Forreſt, in the days of* Nehemiah: *who deſired* Artaxerxes *to write to him, to furniſh him with Timber out of* Lebanon, *for the rebuilding ſome of thoſe places, which the Pſalmiſt here complains were deſtroyed. Among which, the*

Porch

Porch of the Court of the Sanctuary remained unbuilt even unto thoſe times.

Howſoever from the mention of Mount Sion *in the* ſecond *Verſe, it is manifeſt* Grotius *forgot himſelf, when, in his Notes upon Ver. 6. he applies this Pſalm to the deſtruction of* Shiloh; *which he ſuppoſes* Aſaph *to have here bewailed. For Mount* Sion *had then never been in their poſſeſſion, as it was afterward, and had lain ſo long waſte (Ver. 3.) when* Aſaph *wrote this Pſalm, that it look'd like a perpetual deſolation. Beſides the* Tabernacle *was not burnt when* Shiloh *was deſtroyed, but remained, though without the Ark, till the days of* Solomon, 2 *Chron.* I. 3. *ſee* Pſalm *LXVIII. And of the meaning of* Maſchil, *ſee* Pſalm *XXXII.*

1. O God, the Sovereign Judge of the world, who haſt juſtly expelled us out of our Land, and continued our baniſhment ſo long, that little hope appears of our being reſtored to it again; behold the anguiſh of our Souls, wherein we cry unto Thee for mercy: For we are confounded to ſee Thee ſo highly incenſed againſt

1. O *God, why haſt thou caſt* us *off for ever?* why *doth thine anger ſmoke againſt the ſheep of thy paſture?*

2. *Remem-*

thoſe, who were once under thy moſt indulgent care; as if Thou wert reſolved never to be reconciled to us any more.

2. *Remember thy congregation* which *thou haſt purchaſed of old: the rod of thine inheritance* which *thou haſt redeemed, this mount Sion, wherein thou haſt dwelt.*

2. Thou haſt not forgotten, we know, though it be very long ago, with the expence of how many Miracles Thou didſt make our Anceſtours thy peculiar people: For which reaſon, though we be exceedingly undeſerving, we beſeech Thee to let all the world ſee, Thou wilt not utterly abandon the poor remainders of that Nation, which Thou didſt acquire at ſo great a price; that Kingdom which Thou didſt reſcue out of the moſt miſerable ſlavery, to be thy own poſſeſſion; and this Mount *Sion*, wherein (after Thou hadſt by many wonders brought us into *Canaan*, and routed out the old Inhabitants) Thou waſt pleaſed at laſt, to ſettle thy abode among us.

3. Make haſte, good Lord, to come and viſit the ruins of our Countrey and City, which have laſted exceeding long, and will never be repaired without thy powerfull help: which we implore againſt the Authours of them; who, to all the other miſchiefs they have done, have with a peculiar ſpite, not onely defaced but, utterly deſtroyed thy dwelling-place.

3. *Lift up thy feet unto the perpetual deſolations:* even *all that the enemy hath done wickedly in the ſanctuary.*

4. They are *thy* Enemies therefore as well as *ours*, whoſe fury and rage ſo tranſports them that they roar rather then ſhout; whilſt they triumph in thoſe places where thy people were wont to meet to praiſe thy Name: There they have ſet up their Banners in token of their Victory; and bragg, as if their Gods were ſuperiour unto Thee.

4. *Thine enemies roar in the midſt of thy congregations: they ſet up their enſigns* for *ſigns.*

5. Every one of them laid about him, and beſtirred himſelf with all his might; as if he hoped to

5. A man *was famous, according as he had lifted up axes upon the thick trees.*

6. But

get renown by the miſchief he did: which was committed with no more remorſe, then if they had been lopping off boughs in the thickets of a Forreſt, where they may be ſpared.

6. But now they break down the carved work thereof at once with axes and hammers.

6. Juſt ſo methinks I ſee (as if it were now a doing) how they hacked and hewed with Axes, and knocked down with Hammers, the curious carved Work of the Temple: whoſe elegance would have moved any but Barbarians, to have preſerved it with as great a zeal, as they imployed to beat it in pieces.

7. They have caſt fire into thy ſanctuary, they have defiled by caſting down *the dwelling-place of thy name to the ground.*

7. But, ſo mad was their rage, it was not ſatisfied with this; but ſet fire unto thy holy place: And what that did not conſume, they pull'd down; till they had utterly profaned the habitation conſecrated to thy Majeſty, by laying it level with the ground.

8. They ſaid in their hearts, Let us deſtroy them to-

8. Nor did all this give a ſtop unto their fury; but they rather grew the more

outragious: For designing quite to destroy our Religion, both in this and in future Generations, they left not so much as one place, wherein we might meet to say our Prayers, or hear the Law, throughout the Land.

gether: they have burnt up all the synagogues of God in the land.

9. And, which is the saddest thing of all, Thou seemest to have left us too; and we see no token of thy Divine presence with us: So far we are from beholding any miraculous works, as our Fathers did, for our deliverance; that there is not so much as a Prophet to be found, to give us any advice, or speak a word of comfort to us: not a man among us, that can tell when these calamities will have an end.

9. We see not our signs, there is *no more any prophet, neither* is there *among us any that knoweth how long.*

Jeremy yn carried away to Egypt, Daniel & Ezekiel at Babylon, &c. & all able statesmen gone from Judea.

10. What a reproach is this, O God? which hath quite tired our patience; and makes us cry unto Thee to make haste, to avenge thy self of these insulting Enemies: Stop their blasphemous mouths, O

10. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11. *Why*

God; and let them not ſay any more, as they have done too long, that Thou art not able to deliver us.

11. Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy boſom.

11. For we are confounded and know not what to ſay, while Thou thus withdraweſt thy powerfull preſence from us; that mighty power which was wont to do ſuch wonders for us: exert it again we beſeech Thee, and ſtretch it out for the deſtruction of thoſe, who have ſpoken of it ſo contemptuouſly.

12. For God is my King of old, working ſalvation in the midſt of the earth.

12. Why ſhould I deſpair of it? ſince the great God, whom they deride, hath many Ages ago undertaken the Government and Protection of us: working for us ſuch deliverances in this Land which now lyes waſte, as aſtoniſhed all the world.

13. Thou didſt divide the Sea by thy ſtrength: thou brakeſt the heads of the dragons in the waters.

13. Thou art that God, to whoſe power the raging Sea is ſubject; which at thy command retired, and opened a way for us to paſs thorough; but came back

again, with its wonted violence, and overwhelmed the *Egyptians*; who, like ſo many Sea-monſters, thought to have devoured us.

14. *Pharaoh*, that fierce Tyrant, as terrible as the vaſteſt Whales, Thou didſt utterly deſtroy there; with all his ſtern Captains and Commanders: whom the Sea ſpewed up (XIX. *Exod.* 30.) to find their Tombs in the bellies of the wild Beaſts, and Birds; which people the neighbouring Wilderneſs.

14. *Thou brakeſt the heads of leviathan in pieces*, and *gaveſt him* to be *meat to the people inhabiting the wilderneſs.*

15. Where, when our Fathers wanted drink, Thou madeſt water to guſh out of a Rock; (XVII. *Exod.* 6. XX. *Numb.* 9.) which followed them in a full ſtream, till they came to the borders of *Canaan:* And then Thou driedſt up the waters of *Jordan*, at a time when they ran violently, and (as if many Rivers had been joined in one) it overflowed all its Banks, III. *Joſh.* 15, 17.

15. *Thou didſt cleave the fountain and the floud: thou driedſt up mighty rivers.*

16. *The*

16. The day is thine, the night alſo is thine: thou haſt prepared the light and the ſun.

16. And ſtill there are ſuch inſtances of thy power, which the whole world, if they would but mind, have alway before their eyes. For as Thou didſt ſometimes change the dry Land into a River, and a River into dry Land; ſo Thou doſt continually change the Day into Night, and the Night into Day: having ſettled the Moon to govern the one, and the Sun to govern the other, in their turns.

17. Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

17. By thy Almighty wiſedom alſo it is, that the motion of the Sun not onely makes the days and nights; but the different climates of the Earth, and the ſeaſons of the year: which are ſometimes hot, and ſometimes cold; ſometimes flouriſhing, as we ſee in the Summer, with all manner of fruit; and ſometimes ſtript, as we ſee in the Winter, of all its ornaments, that afterward it may be the more fruitfull.

18. And we ſure have indured a very tedious winter; wherein all things have lookt moſt ruefully. May it pleaſe Thee now to return, like the Sun, unto us, and let thy Enemies know Thou haſt not forgotten how they have reproached Thee, O Lord; (whom they ought to have honoured as the mighty Creatour of all things) but wilt vindicate thy glory, by puniſhing theſe inſolent people, who, fooliſhly puft up with their Victories, have deſpiſed and derided thy omnipotent Majeſty.

18. *Remember this*, that *the enemy hath reproached, O LORD, and* that *the fooliſh people have blaſphemed thy name.*

19. Deliver, we beſeech Thee, thy Church, which like a Turtle-dove can do nothing but meekly mourn, and make her ſilent complaints unto Thee, from thoſe violent men, who, like Birds of prey, ſeek utterly to deſtroy her: Let them not take away its life and being; but, though we be at preſent deſerted by Thee yet, hear our crys,

19. *O deliver not the ſoul of thy turtle-dove unto the multitude* of the wicked, *forget not the congregation of thy poor for ever.*

20. *Have*

and at laſt relieve a poor helpleſs company, who flee unto Thee, and depend upon Thee alone for ſafety.

20. Have reſpect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

20. Though we are unworthy to be regarded by Thee, yet have regard unto thy own promiſes; wherein Thou haſt engaged thy ſelf unto our Fathers, to give to them and their poſterity the Land of *Canaan*: which is ſo far from being now inhabited by thy people, that every blind corner of it is a den of thieves and murtherers; who have filled it with rapine and cruelty.

21. O let not the oppreſſed return aſhamed: let the poor and needy praiſe thy name.

21. O let not thy poor afflicted ſervant, who implores thy aid againſt theſe barbarous oppreſſours, be denied his ſuit; and go away aſhamed to ſee himſelf diſappointed of his hope: but let him, and all the reſt of thy miſerable people, who were never in greater need of thy help, be reſtored to praiſe thy goodneſs in their ancient poſſeſ-

poſſeſſions; from whence they have been thus long baniſhed.

22. Appear, O God, in our behalf; and thereby vindicate thy ſelf from reproach: let me again beſeech Thee, to ſhew that Thou art not unmindfull of all the ſcoffs, which proſperous fools belch out againſt Thee, every day.

22. *Ariſe, O God, plead thine own cauſe: remember how the fooliſh man reproacheth thee daily.*

23. It is time to puniſh all the inſulting language of thy Enemies: for the inſolent braggs, and furious threats of thoſe that oppoſe Thee, increaſe ſtill more and more; and riſe up to a greater height of audacious impiety.

23. *Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee, increaſeth continually.*

PSALM

PSALM LXXV.

To the chief Muſician, *Al-taſchith.* A Pſalm or Song of *Aſaph.*

ARGUMENT.

I take this Pſalm to have been made by Aſaph *the* Seer, *mentioned* 2 Chron. *XXIX.* 30. *(ſee* Pſal. *LXXIII.) after the great deliverance, which, by the ſtrange deſtruction of* Senacherib's *Army, God gave the good King* Hezekiah. *For whoſe uſe* Aſaph *compoſed this Pſalm, and delivered it to the chief Maſter of the Muſick in the Tabernacle; that he might therein make his publick profeſſion of his obligations to Almighty God, and his reſolution to ſerve Him and to depend upon Him: as he adviſes all men elſe to do; if they would not be undone; or if they hoped for any good, of which He is the ſole and abſolute Diſpenſer.*

If Al-taſchith *be more then a note that this Pſalm was to be ſung like to the LVII. and thoſe that follow; it may ſignifie as much, as* thou ſhalt not, *or* wilt not deſtroy. *And be applied either to* Senacherib, *who, the Prophet told them, ſhould not accompliſh his deſign of deſtroying them, as he had done other Nations* (2 King. *XIX.* 17. 2 Chron. *XXVII.* 14.) *or to God,*

who

who had not given him Commiſſion, as he pretended, to deſtroy Jeruſalem (2 King. *XVIII.* 25.) *but would defend it* (2 King. *XIX.* 34.) *and not ſuffer it to be laid deſolate.*

Symmachus *gives a more ſpiritual ſenſe of the word, and calls this a* triumphal Song concerning Immortality. *Becauſe it contains, as* Theodoret *explains it, a prediction of the righteous judgment of God in the deſtruction of the wicked, and rewarding the lovers of vertue: which ſhould admoniſh us, not to ſuffer any godly thoughts, we have in our mind, to periſh; but to preſerve them whole and intire, that we may inherit immortality.*

What is to be underſtood by a Pſalm-Song, *ſee in the Argument of* Pſalm *LXVII.*

1. UNTO Thee, O God, the righteous Judge, who art the ſole Authour of this great deliverance, do I and all my people give moſt ſolemn thanks: Nor can we ever thank Thee enough, but we muſt again and again renew our acknowledgments unto Thee; whoſe Almighty Power is ſtill ready at hand, we clearly

1. *UNto thee, O God, do we give thanks,* unto thee *do we give thanks: for that thy name* is *near, thy wondrous works declare.*

2. *When*

ſee by the wonders Thou haſt done, to ſuccour all thoſe, who gratefully commemorate thy benefits.

2. When I ſhall receive the congregation, I will judge uprightly.

2. And I will not content my ſelf with theſe verbal praiſes alone; but as ſoon as I ſhall meet with a fit opportunity, and we can have our ſolemn Aſſemblies again (which by this invaſion have been interrupted, 2 *Chron.* XXXII. 1.) I will perfect the Reformation which I have begun: and ſee that equal Juſtice be done to all my people; as well as that they be preſerved in thy true Religion.

3. The earth and all the inhabitants thereof are diſſolved: I bear up the pillars of it. Selah.

3. The whole Country hath been in a miſerable confuſion; while their hearts melted with fear of an utter deſolation: But as then I ſupported their ſpirits, and incouraged the Great men and the Officers to doe their duty (2 *Chron.* XXXII. 6, 7, 8.) So I will hereafter eſtabliſh ſuch Magiſtrates and Judges, as ſhall bring

bring all into better order.

4. I have told them my mind already, and do ſtill ſolemnly proclaim and declare, that I will proceed with the utmoſt ſeverity againſt the contemners of thy Laws; and therefore I adviſe them not to be ſo madly rude and inſolent: For the proudeſt of them all ſhall know, that it is ſafeſt for them to be more modeſt, then to glory, as they do, in their impiety; or to boaſt of the power they have to be injurious to their neighbours.

4. *I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn.*

5. Do not vaunt of this, I once more adviſe you, nor bear your ſelves high, as if you would out-brave Heaven it ſelf: be not refractory and ſtubborn, nor arrogantly ſay, that you will have your way, and that none ſhall curb you.

5. *Lift not up your horn on high: ſpeak* not *with a ſtiff neck.*

6. For which way ſoever you turn your ſelves, whether to the Eaſt, or to the Weſt, or to the mountainous Deſarts that lie on the

6. *For promotion* cometh *neither from the eaſt, nor from the weſt, nor from the ſouth.*

7. *But*

North and South of us; in vain do you think to eſcape the righteous judgment of God.

7. But God is the judge: he putteth down one, and ſetteth up another.

7. Who being the Sovereign Lord and Governour of the world, eaſily lays thoſe low that proudly exalt themſelves againſt his Authority; and lifts up thoſe that humbly ſubmit themſelves unto Him.

8. For in the hand of the LORD there is a cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring them out, and drink them.

8. For he never wants power to inflict the moſt dreadfull puniſhments; which (like an intoxicating Wine full of ſtupifying ingredients, that looſens the very joints, and takes away all a man's ſtrength to reſiſt) never fail to have their effect: And the godly may taſte of them, nay ſuffer ſorely for a time; but the heavieſt and moſt grievous puniſhments (like the dregs at the bottom of ſuch Wine) ſhall fall to the ſhare of all the wicked of the Land; who ſhall be forced to indure the utmoſt expreſſions of the Divine vengeance

vengeance upon their ſins.

9. And this I, who am His Miniſter to execute his judgments, will not ceaſe to declare as long as I live; that none may pretend ignorance for their excuſe: And I will ſing praiſes unto God (who delivered *Jacob* from all evil) not onely for his late miraculous preſervation of us, by his vengeance on *Senacherib* (whom he hath made an Example of his wrath to all proud contemners of Him) but for making me the Inſtrument of ſo happy a Reformation.

9. *But I will declare for ever; I will ſing praiſes to the God of Jacob.*

10. For this is my reſolution, not merely, as I ſaid, to praiſe Him; but to pull down the haughty ſpirit, and cut ſhort all the power of the wicked, that they ſhall not be able to doe ſuch miſchief as they deſire: and to raiſe the righteous into ſuch Authority, that they ſhall not fear what their moſt inſolent enemies can doe unto them.

10. *All the horns of the wicked alſo will I cut off*; but *the horns of the righteous ſhall be exalted.*

PSALM

PSALM LXXVI.

To the chief Muſician on *Neginoth.* A Pſalm or Song of *Aſaph.*

ARGUMENT.

It is viſible to every eye that the Pſalmiſt here commemorates ſome notable Victory, over very powerfull Enemies: whereby God delivered (when it was in great danger) the whole Country; particularly Jeruſalem. *Which is called here* Salem, *Ver.* 2. *by an uſual form of ſpeech among the Hebrews, who are wont in names of places, to cut off the former part: inſtead of* Abel-Sittim, *ſaying onely* Sittim; *and* Nimrim *for* Beth-Nimrim; Lechi *for* Ramath-Lechi; Sheba *for* Beer-Sheba, *and many ſuch like; as* Bochartus *hath ſhewn in the* Second *Book of his* Phaleg, *chap.* 24. *and in the* Firſt *part of his Work concerning the Animals named in Scripture, Book* 2. *ch.* 25.

And there is as little reaſon to doubt that the particular deliverance here aimed at, is that from Senacherib's *Army; which* Aſaph *the* Seer, *mentioned* 2 Chr. *XXIX.* 30. *(ſee* Pſal. *LXXIII.) was not content to celebrate in the former Hymn, which he made for the uſe of the King; but added this alſo, for his own uſe, and all other pious*

perſons. Who he hoped would join in it; eſpecially when it was ſung in the Temple, as he directed the Maſter of the Muſick, after the ſame manner as Pſal. *IV.*

Some of the Greeks ſeem to have perceived ſomething of this: For, though there be no ſuch Title in the ancient Hexaplus *of* Origen; *yet in after times* Theodoret *tells us, he found in ſome Copies this Inſcription, which ſtill continues;* An Ode againſt the Aſſyrian: *which* Apollinarius *follows.*

Of a Pſalm-Song, ſee Pſalm *LXVII.*

1. GOD hath ſo illuſtriouſly demonſtrated himſelf among us (in this unexpected and terrible execution) to be the Sovereign Ruler and Judge of the World; that he muſt ſhut his eyes that doth not ſee it: His Power and all his other glorious perfections, which are conſpicuous every where, are in no Country ſo magnified as they are in *Iſrael.*

1. *IN Judah is God known: his Name* is *great in Iſrael.*

2. Our Enemies themſelves, who reviled Him (2 *Chron.* XXXII. 17, 19.) and deſpiſed *Jeruſalem* (*Ib.* Verſe 10.) are now ſure

2. *In Salem alſo is his Tabernacle, and his dwelling-place in Sion.*

3. *There*

convinced, that there this Mighty Lord maketh his abode: in the top of that Mountain where he hath choſen to fix his dwelling-place.

3. There brake he the arrows of the bow, the ſhield, and the ſword, and the battel. Selah.

3. Before the Walls of which He hath ſlain with an inviſible Dart, the fiery Archers (who have not ſhot ſo much as one Arrow into it, 2 *King.* XIX. 32.) and made the Shields, and Swords, and the reſt of their military preparations, altogether uſeleſs and unprofitable.

4. Thou art *more glorious* and *excellent then the mountains of prey.*

4. Whereby thou, O Sion, art become more glorious then all the Mountains, where the fierceſt Beaſts of prey, or the moſt deſperate Robbers, have their reſort: who never made ſuch ſlaughters.

5. The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have found their hands.

5. For they, whoſe courage made them fear no danger, but confidently promiſed themſelves the ſpoil of *Jeruſalem*, are given unto us for a ſpoil: They lay down to ſleep,

but never awaked; 2 *King.* XIX 35.) not a man, among the moſt mighty of them, was able to ſtrike a ſtroke; or do any thing to defend himſelf againſt that hand, which cut them off.

6. But the moſt experienced Horſemen, as well as they that rode in Chariots, ſunk down dead, at the ſudden check, the ſevere rebuke; which they received from Thee, O God of *Jacob*, whom they reproached, 2 *King.* XIX. 22, 23.

6. At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.

7. Thou, and none but Thou, art to be dreaded: And what King is he, that is able, for ſo ſhort a time as a moment, to reſiſt thy power? which in an inſtant can deſtroy all thoſe, who incur thy heavy diſpleaſure.

7. Thou, even thou art to be feared, and who may ſtand in thy ſight when once thou art angry?

8. We have an Example of it before our eyes; for when we made our ſolemn appeal to Thee (2 *King.* XIX. 3, 4, 15, 16.) Thou waſt pleaſed to pronounce

8. Thou didſt cauſe judgement to be heard from heaven; the earth feared and was ſtill,

9. When

a sentence of condemnation from heaven upon our enemies: which struck such terrour into those that survived, that they who before were full of rage and made a tumultuous noise (Ver. 27, 28.) were as still as Lambs; and durst not stir a foot, but onely to return from whence they came, Ver. 28, 36.

9. When God arose to judgment, to save all the meek of the earth. Selah.

9. They were afraid to continue their attempts against us, when God, who had long suffered their insolence, sent an Angel to chastise it, and to do execution upon them: and thereby delivered the helpless people of this Land; who had patiently born their horrible oppression.

10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

10. Which may well be a warning to all fell Tyrants, not to be so fierce and outragious, which will onely present Thee with the fairer opportunity to glorifie thy self, and raise thy praise to a greater height; as Thou hast now

done, by ſuppreſſing the *Aſſyrians* fury: who if they have any reliques of wrath, which may boil up again in their hearts; Thou ſhalt chain it up, and not ſuffer it to break forth to our further diſturbance.

11. And let this excite you all, who are thus marvellouſly delivered, to make more liberal promiſes of gratefull Sacrifices; as well as to perform thoſe, which you have already vowed, to the great Lord your moſt gracious God: who ſo far excells all others, that the Nations round about us, who hear the fame of this, ſhall reproach you (if you be forgetfull of his benefits) by the preſents which they ſhall make to Him; (2 *Chr.* XXXII. 23.) who ought to be feared by all his Friends, and is moſt terrible to his Enemies.

11. *Vow, and pay unto the* LORD *your God; let all that are round about him bring preſents unto him that ought to be feared.*

12. For he can eaſily, with a ſudden ſtroke, not onely take down the proud ſtomach, but take away the

12. *He ſhall cut off the ſpirit of princes:* he is *terrible to the*

kings

kings of the earth. life, of the fierceſt Captains and Commanders: (2 *Chr.* XXXII. 21.) yea, make the greateſt Monarchs (who keep the world in awe) quake and tremble at his dreadfull executions.

PSALM LXXVII.

To the chief Muſician, to *Jeduthun.* A Pſalm of *Aſaph.*

ARGUMENT.

A Pſalm compoſed by Aſaph, *and ſent by him to that Song-Maſter, who was over the Children of* Jeduthun: *in which I imagined, at firſt ſight, that he repreſented the ſad condition of* Hezekiah, *and the motions of his heart towards God, in his ſickneſs,* 2 Chron. *XXXII.* 24. *XXXVIII.* Iſa. 1. *But, upon further conſideration, it appears from the latter part of it, that he bewails the calamity of all the Nation: either when* Senacherib *over-ran the Country; or elſe in the Captivity of* Babylon. *If we refer it to the latter, then it was not* Aſaph *the* Seer, *whom I mentioned before* Pſalm *LXXIII. that made this Pſalm; but ſome other in after times (ſee* Pſal. *LXXIV.)*

who laments the long continuance of their Captivity: which looked like an utter forſaking by God; but he comforts himſelf at laſt with the remembrance of what God had done formerly for them, when he delivered them out of the Egyptian bondage.

1. I Have inceſſantly made my prayer to God, and I will ſtill moſt earneſtly intreat his favour: To Him who hath juſtly afflicted us, and can alone relieve us, have I again and again renewed my importunate ſuit; which I hope will at laſt prevail with Him for deliverance.

1. *I Cried unto God with my voice:* even *unto God with my voice, and he gave ear unto me.*

2. I have not negligently diſcharged this Duty; but as the diſtreſs is great wherein we are, ſo I have reſtleſly implored help from the Lord: In the night, when men are wont to bury their troubles in ſleep, I have with unwearied diligence, ſpread out my hands unto Him (in token that all my dependence is upon His power alone) reſolving to admit of no con-

2. *In the day of my trouble I ſought the LORD; my ſore ran in the night, and ceaſed not: my ſoul refuſed to be comforted.*

3. *I re-*

ſolation, till I obtained a gracious Anſwer from Him.

3. I remembred God, and was troubled: I complained, and my ſpirit was overwhelmed. Selah.

3. I remembred indeed, how kind God had been unto us in former times; but this onely gave me the greater trouble, when I compared it with our preſent miſeries: and the more I muſed on it, the more my ſpirit was diſturbed, and miſerably afflicted.

4. Thou holdeſt mine eyes waking: I am ſo troubled that I cannot ſpeak.

4. Inſomuch that I could not cloſe my eyes, to take a wink of ſleep; nor open my mouth (ſuch was my perturbation and aſtoniſhment) to expreſs the heavineſs of my grief.

5. I have conſidered the days of old, the years of ancient times.

5. All that I could doe, was to recount thy merciſull Providences over our Forefathers in times paſt; and ponder ſeriouſly what wonders Thou didſt for them, many ages agone.

6. I call to remembrance my ſong in the night: I commune with mine own heart, and my ſpirit

6. I called to mind all the Songs I had indited, to celebrate the memory of thoſe ancient benefits: and ſpent whole nights in ſilent meditations, and diligent inquiries,

inquiries, which I revolved to and fro in my mind; why He who had taken ſuch care of our Anceſtours, had ſo long rejected us?

7. Will the Lord, thought I, abandon us for ever? Is He ſo incenſed againſt us, that He will never be reconciled, nor intend to ſhew us any more favour?

8. Is his infinite mercy, which is the fountain of all his benefits, quite exhauſted? and will He never hereafter ſpeak a word of comfort to us?

9. Hath God, whoſe property it is to ſhew mercy, quite laid aſide all thoughts of exerciſing his clemency towards us? or have we ſo highly provoked Him to anger, that He hath no regard at all unto our miſeries?

10. But having thus complained, and ſaid within my ſelf, This is the thing which ſorely afflicts me, to ſee ſuch alterations in the proceedings of the moſt

made diligent ſearch.

7. *Will the LORD caſt off for ever? and will he be favourable no more?*

8. *Is his mercy clean gone for ever? doth* his *promiſe fail for evermore?*

9. *Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.*

10. *And I ſaid, This* is *my infirmity:* but I will remember *the years of the right hand of the moſt High.*

11. *I will*

High, that the ſame hand which formerly protected us, now ſeverely ſcourges us;

11. I will remember the works of the LORD: ſurely I will remember thy wonders of old.

11. I preſently conſidered that there might be a change again: and reſolved to comfort my ſelf with the remembrance of the former works of the Lord; and to go back as far as the Miracle Thou didſt for us (in bringing us up out of the Land of *Egypt*) when our deſerts were as ſmall as in theſe days.

12. I will meditate alſo of all thy work, and talk of thy doings.

12. Of all the enſuing wonders I will think, rather then on our preſent miſeries: I will not omit one of them; but, inſtead of theſe complaints, make them the conſtant ſubject of my diſcourſe.

13. Thy way, O God, is in the ſanctuary: who is ſo great a God as our God?

13. From which I cannot but conclude that the method of thy Providence, O God, is not onely perfectly holy and juſt; but quite out of our reach: nor is thy Power inferiour; but, as Thou doſt not proceed in the common way of our

our thoughts, ſo none can reſiſt what thy incomparable Majeſty thinks fit to effect.

14. For Thou art the mighty God, who canſt doe miracles, as eaſily as the moſt ordinary works: and haſt made all the world ſenſible, that thy power exceeds, both the ſtrength and the opinion of all Creatures.

14. *Thou* art *the God that doeſt wonders; thou haſt declared thy ſtrength among the people.*

15. Having delivered thy people, deſcended from *Jacob* and miraculouſly preſerved by *Joſeph*, from the Egyptian bondage; by a long ſeries of ſtupendious judgments upon *Pharaoh* and his Servants, VI. *Exod.* 6. VI. *Deut.* 21, 22. VII. 8.

15. *Thou haſt with* thine *arm redeemed thy people the ſons of Jacob and Joſeph. Selah.*

16. Which were followed preſently with a greater wonder, when the waters of the Red Sea felt thy Power, O God: They felt thy power to the very bottom of them; which ſo diſturbed them, that they retreated, as if they had been affrighted at thy pre-

16. *The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.*

17. *The*

ſence; and left a plain way for thy people to march through, upon dry ground.

17. *The clouds poured out water, the skies ſent out a ſound: thine arrows alſo went abroad.*

17. But returned again upon the Egyptians (who purſued after us) accompanied with a terrible ſtorm of rain, and thunder, and hailſtones; which flew about their ears, and brake the very Wheels of their Chariots, XIV. *Exod.* 24, 25.

18. *The voice of thy thunder was in the heaven: the lightnings lightned the world, the earth trembled and ſhook.*

18. The noiſe of this thunder filled all the air thereabout; and ſo did the lightning that flaſhed in their faces: which, together with a dreadfull Earthquake, made the very inhabitants of *Canaan* tremble, II. *Joſh.* 10, 11.

19. *Thy way is in the ſea, and thy path in the great waters, and thy foot-ſteps are not known.*

19. We might well ſay then, that thy way is quite out of our reach; (Ver. 13.) who madeſt a paſſage through the Sea, a broad path through the boiſterous waters: which as none ever trod before or after, ſo they cannot trace the footſteps; which the waters

ters have overflown and obliterated, XIV. *Exod.* 26, 27.

20. Nor did thy care over thy people end there, but by the miniſtry of thy ſervants *Moſes* and *Aaron*, Thou didſt conduct them with the ſame tenderneſs that a good Shepherd doth his Sheep; through a horrid Wilderneſs; in which Thou feddeſt them, till they came to *Canaan*. [And thither the ſame Power can, and the ſame Goodneſs will, I hope, reſtore us: though now we ſeem neglected by Thee, as our Fathers were, for a time, in the Land of *Egypt*.]

20. *Thou leddeſt thy people like a flock, by the hand of Moſes and Aaron.*

PSALM LXXVIII.

Maſchil *of* Aſaph.

ARGUMENT.

When God gave his Law to the Iſraelites, He commanded them, not onely to be carefull to ſtudy it themſelves but, to inculcate it upon their Children (as the Pſalmiſt here remembers, Ver. 5.*) that they might propagate the knowledge of it to all future generations, IV.* Deut. 9. *VI.* 7, 8, &c. *XI.* 18, 19, &c. *And particularly to inſtruct them in the reaſon of their Feaſts; which were appointed for the commemoration of ſeveral benefits, which he would not have forgotten, XIII.* Exod. 8, 14. *In proſecution of which end, as* Theodoret *well obſerves, this Pſalm was indited, by the Prophetical grace; (as his words are) that they and all their poſterity, might preſerve in mind the wonderfull works of God. An Epitome of which (for the help of their memory) He here preſents them withall; from the time of their coming out of* Egypt, *till* David's *promotion to the Throne.*

Where this Narration concluding, it makes it probable this Pſalm was compoſed by that Aſaph, *ſo often mentioned, as one of the principal Singers in thoſe days: who, ſetting before*

before the peoples eyes, as in a Table, the benefits their Fathers had received, with their ſhamefull ingratitude, and the puniſhments inflicted upon them for it, teaches and inſtructs them who ſucceeded (for which reaſon ſome will have it called Maſchil: *ſee* Pſal. *XXXII.) to learn greater gratitude and fidelity to their Benefactour: for fear they ſhould incur his higher diſpleaſure, if they did not beware by ſuch ſad Examples.*

1. ATtend reverently, O my Countrymen, for whom I have a particular affection, unto the Admonition, which now I intend to give you: liſten diligently I beſeech you to the following inſtruction.

2. It is no vulgar leſſon, which I would have you learn; nor will I be ſparing in my inſtruction: but I will abundantly inform you in the moſt remarkable paſſages of God's Providence in former times; which are more worthy your knowledge then the skill of reſolving the darkeſt Riddles.

1. *GIve ear, O my people, to my law: incline your ears to the words of my mouth.*

2. *I will open my mouth in a parable: I will utter dark ſayings of old:*

3. *Which we have heard and known, and our fathers have told us.*

3. And I will not report uncertain or doubtfull things to you; or things done in another Nation: But ſuch as are of unqueſtionable credit; which you have heard and know to be recorded in your holy Books; and our Forefathers, who were eyewitneſſes of them, have faithfully regiſtred and tranſmitted unto us.

4. *We will not hide* them *from their children, ſhewing to the generation to come the praiſes of the* LORD; *and his ſtrength, and his wonderfull works that he hath done.*

4. Who will not be ſo treacherous, as to loſe the memory of them in our days; but diligently propagate them to poſterity: endeavouring that all future generations may underſtand, how much the Lord deſerves to be praiſed, for the mighty and ſtupendious works, which He hath done in former Ages.

5. *For he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers that they ſhould make them*

5. And indeed, when God gave us the Law, He ſtrictly charged our Forefathers, and made a particular injunction about it, which He frequently repeated (*Dent.* IV. VI. XI.

ſee the Argument;) that they ſhould be carefull to leave the knowledge of theſe things as a ſacred legacy, or inheritance unto their Children.

known to their children.

6. In order to the conveying them, by their hands, to the next generation; who were then unborn: who ſhould be taught alſo when they were grown up, to deliver them with the ſame diligence to their deſcendants; and ſo preſerve the memory of them to all ſucceeding generations.

6. That the generation to come might know them, even *the children* which *ſhould be born:* who *ſhould ariſe and declare* them *to their children:*

7. To the end, that they might learn by ſuch wonderfull inſtances of his powerfull goodneſs, to adhere unto Him, and confide in Him alone; and by the conſtant commemoration of his benefits, be provoked religiouſly to obſerve his Precepts.

7. That they might ſet their hope in God, and not forget the works of God: but keep his commandments:

8. And take warning by the puniſhments inflicted on them, not to imitate the ingratitude of their Fore-

8. *And might not be as their fathers, a ſtubborn and rebellious ge-*

neration;

neration; a generation that ſet not their heart aright: and whoſe ſpirit was not ſtedfaſt with God.

fathers; who were not onely a refractory generation, but ſo fickle, that they fell off from God to the worſhip of Idols, preſently after they came out of *Egypt*: For they did not lay to heart what He had done for them, and ſo were never rightly diſpoſed to his ſervice; or if, in a good fit, they were inclined to it, they ſoon revolted from Him.

9. The children of Ephraim being *armed*, and *carrying bows, turned back in the day of battel.*

9. What could be more ſhamefull, then their baſe refuſal to go and ingage the *Canaanites*, when they were ſo well appointed for the fight? and were commanded by God, in whoſe power they had no confidence, to go up and take poſſeſſion of the Land? (I. *Deut.* 26.) unleſs it were their foul cowardiſe when they did ingage them againſt his command; (I. *Deut.* 43, 44.) and the *Ephraimites* themſelves, though a valiant Tribe and excellent Archers, ran

away, and were chaſed in a ſhamefull manner by their enemies.

10. For they brake their word with God; (who therefore would not be with them, XIV. *Numb.* 43.) and would not be governed by *his* will, but by their own.

10. *They kept not the covenant of God, and refuſed to walk in his law:*

11. Never thinking of the illuſtrious works, which their eyes had ſeen; and ſo diſtruſting his power, notwithſtanding all the Miracles, whereby He had demonſtrated the greatneſs of it to them.

11. *And forgat his works, and his wonders that he had ſhewed them.*

12. Nor were the next Generation any better; though the memory was then freſh of that heap of wonders, which their Fathers ſaw him doe publickly: not in a corner, but in all the Land of *Egypt*: yea, in and about the principal City of the Kingdom.

12. *Marvellous things did he in the ſight of their fathers, in the land of* Egypt, *in the field of Zoan.*

13. From whence when He had delivered them, and they were in great diſtreſs at the red Sea; He made it

13. *He divided the ſea, and cauſed them to paſs through, and he made*

made the waters to ſtand as an heap.

give way to them, that they might walk through it on dry ground: the fluid waters ſwelling into little hills (XV. *Exod.* 8.) which ſtood like a ſolid wall on either hand, to ſecure them in that dangerous paſſage (XIV. *Exod.* 22.)

14. *In the day-time alſo he led them with a cloud, and all the night with a light of fire.*

14. Through which He conducted them, as He did at all other times, by a glorious Cloud: whoſe dark ſide ſerved alſo in the day-time, for a ſhadow from the ſcorching rays of the Sun; and its bright ſide in the night, for a torch to guide them when they travelled; or if they reſted, to light them in their Tents.

15. *He clave the rocks in the wilderneſs, and gave* them *drink as out of the great depths.*

15. And when they wanted water in the wilderneſs, He brought it out of the Rocks (which He commanded *Moſes* to ſmite more then once, firſt at *Rephidim* (XVII. *Exod.* 6.) and then in *Kadeſh*, XX. *Numb.* 8, 11.) And they had it in ſuch plenty, both for them-

ſelves and their cattel; as if it had been a great pond or lake.

16. And yet it was no ſtanding, but a flowing water; which ran continually out of the dry Rock, as out of its Fountain, in ſeveral ſtreams: or rather, like unto Rivers; which followed them in their travels.

16. He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17. But all theſe miraculous works, did not alter their depraved Nature; which broke out into new and greater provocations; in that very place, where, without the ſingular Providence of their moſt high Benefactour, they had all been ſtarved.

17. And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs.

18. For they were not content with the bountifull proviſion which he had made for them; (XVI. *Exod.*) but muttered within themſelves againſt Him: And wiſht, if He was ſo powerfull and kind as was pretended, that He would give them a new proof of

18. And they tempted God in their heart, by asking meat for their luſt.

19. Yea,

it; by ſending them meat to ſatisfie their wanton appetite.

19. Yea, they ſpake againſt God: they ſaid, Can God furniſh a table in the wilderneſs?

19. And at laſt, they openly declared that diſtruſt of his power, which was in their hearts; ſaying, Is God able to make us a feaſt here in this barren wilderneſs? XI. *Numb.* 4, 5, *&c.*

20. Behold, he ſmote the rock that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

20. It is true He hath brought water out of a Rock for us in great abundance; (which perhaps was lodged there before in the caverns of it, and might have flowed out of it ſelf) but can he give us more ſubſtantial bread? (not ſuch light ſtuff as this Manna is, which He alſo hath ſent us, XI. *Numb.* 6.) here where no corn grows? and make an ample proviſion for all this multitude, of ſuch fleſh as this place doth not afford?

21. Therefore the LORD heard this, and was wroth, ſo a fire

21. Which rude and inſolent language highly incenſed the Divine diſpleaſure; ſo that He ſent light-

ning from heaven (XI. *Numb.* 1.) to conſume thoſe, whom He had before cheriſhed: and He reſolved alſo to puniſh them more ſeverely, before He had done with them (Ver. 33.)

was kindled againſt Jacob, and anger alſo came up againſt Iſrael;

22. Becauſe they had ſo mean an opinion of Him, that they durſt not confide in Him, and commend themſelves to his good providence; to preſerve and conduct them ſafe to *Canaan.*

22. *Becauſe they believed not in God, and truſted not in his ſalvation:*

23. No, not after ſuch extraordinary benefits, as they had received from Him: for He had undertaken in a miraculous manner (as is fit to be more particularly remembred) to diſpenſe food to them, from above; and to make the clouds their granary, whoſe doors he opened to them.

23. *Though he had commanded the clouds from above, and opened the doors of heaven,*

24. And, inſtead of rain (to make the earth with long labour become fruitfull) to ſend ſhowers of

24. *And had rained down manna upon them to eat, and had given*

ven them of the corn of heaven.

Manna out of the air (XVI. *Exod.* 4.) which was a kind of Corn ready prepared for them, XI. *Numb.* 8, 9.

25. *Man did eat angels food: he ſent them meat to the full.*

25. There was not a man among that vaſt multitude, but was fed with that ſtrong and hearty, or rather princely food; brought to them from the habitation, and by the miniſtry of Angels: This was their daily entertainment, as long as their travels in the wilderneſs laſted; and they had it in ſuch abundance, that none of them could pretend they were not ſufficed, XVI. *Exod.* 16, 17, 35.

26. *He cauſed an eaſt-wind to blow in the heaven: and by his power he brought in the ſouth-wind.*

26. And therefore it was not to ſatisfie their hunger, but to reprove their unbelief, that He was pleaſed to comply with their deſires; and, when the wind blew violently out of the Eaſt, turned it by his power into the South:

27. *He rained fleſh alſo upon them as duſt, and feathered fowls*

27. Which brought a great Cloud of Quails (a delicious Bird) from the coaſts about the red Sea: which (either

(either tired with long flight, or beaten down with the wind) came pouring down like ſhowres of rain; and lay on the ground, as thick as the duſt or the ſand on the Sea ſhore, from whence they came, XI. *Numb.* 31.

like as the ſand of the ſea.

28. There was no need of labour, or of any art to catch them; neither needed they go far to take them up: for they dropt down in the midſt of their Camp; and lay alſo many miles round it in ſuch heaps, that they, who would, might fetch enough to ſerve them for a whole month, XI. *Numb.* 20, 31.

28. *And he let it fall in the midſt of their camp, round about their habitations.*

29. So they had not onely a taſte of his liberality; but were glutted and crammed with them: for He ſatisfied their longings to the full.

29. *So they did eat, and were well filled: for he gave them their own deſire;*

30. And they were not hindred from eating as much as they pleaſed; nor was this diet become at all nauſeous to them: but they

30. *They were not eſtranged from their luſt: but while the meat was yet in their mouths,*

31. *The*

greedily feaſted on theſe Birds to the end of the month; and at that very time had theſe ſweet morſels in their mouths, (XI. *Numb.* 33.)

31. The wrath of God came upon them, and ſlew the fatteſt of them, and ſmote down the choſen men *of Iſrael.*

31. When the Divine vengeance ſeiſed on them, by a very great peſtilence: (XI. *Numb.* 33.) which ſwept away the ſtrongeſt and goodlieſt perſons that were in *Iſrael.*

32. For all this they ſinned ſtill: and believed not for his wondrous works.

32. But theſe puniſhments wrought no more change in their hearts, then his benefits: for they added new ſins to all the former; and were not moved by any of his wonderfull works, to believe that He was able to bring them into the Land of promiſe, XIV. *Numb.* 2, 3, 4.

33. Therefore their days did he conſume in vanity, and their years in trouble.

33. For which cauſe He reſolved they ſhould never come thither, but be conſumed in the wilderneſs: (XIV. *Numb.* 28, 33, *&c.*) Where, though they travelled up and down very much and long, yet it was

to

to no purpoſe; for they were never the nearer to their journeys end; nor were ever free from one plague or other, till they were utterly deſtroyed.

34. They relented indeed ſometime; and when God cut off ſome of them, the reſt began to deprecate his diſpleaſure: (XIV. *Numb.* 39, 40.) and, by promiſing amendment, moſt earneſtly ſought to recover his favour.

34. *When he ſlew them, then they ſought him: and they returned and enquired early after God.*

35. And profeſſed that they would truſt in God hereafter for ſafety and deliverance: who they acknowledged was ſuperiour to all other Gods, and had been their mighty Redeemer.

35. *And they remembred that God was their rock, and the high God their redeemer.*

36. But all this was little more then ſpeaking him fair, while they lay under his correcting hand: and they did not ſincerely intend to doe as they promiſed, when it was removed.

36. *Neverthelеſs they did flatter him with their mouth, and they lied unto him with their tongues.*

37. For their hearts were not rightly diſpoſed, nor

37. *For their heart was not right*

right with him, neither were they ſtedfaſt in his covenant.

firmly reſolved to adhere unto Him; as appears by their frequent revolts from their engagements: which they never faithfully obſerved; but as conſtantly broke, as they renewed their Covenant with Him, XVI. *Numb.* 3. XX. 3, 4. XXI. 5, 7. XXV. 1, 2, *&c.*

38. *But he* being *full of compaſſion, forgave* their *iniquity, and deſtroyed* them *not*; *yea, many a time turned he his anger away, and did not ſtir up all his wrath.*

38. Yet He was ſo full of compaſſion, that, after He had threatned utterly to deſtroy them, (XIV. *Numb.* 11, 12.) He remitted very much of the ſeverity of the ſentence: and did not cut them off at once, (*Ib.* Ver. 15, 17, 18.) but very often ſpared them when they deſerved to be puniſhed; or, when He puniſhed them, did it leſs then their deſerts.

39. *For he remembred that they* were but *fleſh*; *a wind that paſſeth away and cometh not again.*

39. For He conſidered how frail they were, and that they could not continue long (though He did not ſnatch them away) but would moulder of themſelves into duſt; and vaniſh like a blaſt of wind, which makes

makes a buſtle and noiſe for a little time, and then is diſperſed and heard of no more.

40. How many times, before this terrible threatning, did they provoke Him to anger in the wilderneſs? (XIV. *Numb.*22.) and afterward, did things exceeding offenſive to Him, in other parts of the deſert? *Numb.* XVI. XX. XXI. XXV.

40. *How oft did they provoke him in the wilderneſs*, and *grieve him in the deſert?*

41. Being ſo vilely ungratefull, as to talk of returning into *Egypt*; (XIV. *Numb.* 4.) or requiring, upon every occaſion, new proofs of his power: Nay, queſtioning whether it could doe all things, though He had wrought ſo many wonders; and appointing Him, who had ſo often ſhewn Himſelf to be incomparably greater then all other Gods, what He ſhould doe (as I ſaid before Ver. 19, 20.) if He intended to have them believe on Him.

41. *Yea, they turned back and tempted God, and limited the holy One of Iſrael.*

42. *They*

42. *They remembred not his hand*, nor *the day when he delivered them from the enemy.*

42. For they quite forgot (this was the reaſon of their naughtineſs, Ver. 11, 12. which is fit again to be repeated) or never laid to heart, the mighty things He had done for them: eſpecially that memorable time, when He, by his power alone, delivered them from the tyranny of *Pharaoh*, who moſt miſerably oppreſſed them.

43. *How he had wrought his ſigns in Egypt, and his wonders in the field of Zoan:*

43. They did not ſeriouſly ponder the evident demonſtration He gave of his uncontroulable power, in the miraculous judgments which He ſent upon the *Egyptians*; even upon the Court of *Pharaoh*, and the principal City of the Kingdom.

44. *And had turned their rivers into bloud; and their flouds, that they could not drink.*

44. When, for inſtance, He left them no water to quench their thirſt; by turning the River *Nile* (VII. *Exod.* 17, 19, 20.) with all the ſtreams that were derived from it, and all their Ponds and Pools of water, into bloud.

45. And

45. And ſent an infinite ſwarm of the moſt peſtilent (and to them the moſt odious) ſort of Flyes (VIII. *Exod.* 21, 22.) which bit the Egyptians, as they uſed to do their Dogs: As not long before He had ſent ſuch an army of Frogs to invade all places (VIII. *Exod.* 3, 8, 9, *&c.*) and ſo to ſpoil their meat and drink, and every thing elſe; that if this plague had laſted, they muſt have left their Country, or not have lived.

45. *He ſent divers ſorts of flies among them, which devoured them; and frogs, which deſtroyed them.*

46. After which He expoſed the Fruits of the Earth, for which they had taken long pains, to be devoured by various kinds of Locuſts; with which the whole Country was ſo overſpread, that nothing elſe, but they, were to be ſeen upon the face of the earth (X. *Exod.* 5.)

46. *He gave alſo their increaſe unto the caterpiller, and their labour unto the locuſt.*

47. Which had been miſerably haraſſed before, by ſtorms of Hail, both ſmall and great: whereby not

47. *He deſtroyed their vines with hail, and their ſycomore-trees with froſt.*

48. *He*

onely the Grapes and ſuch like Fruit, were ſmitten down; but the Trees themſelves (for inſtance, the Vines, and the wild Fig-trees) quite killed, and corrupted at the very root, IX. *Exod.* 18, 19, 25.

48. *He gave up their cattel alſo to the hail, and their flocks to hot thunderbolts.*

48. For there was a dreadfull Thunder and Lightning mixt together with it: which let no living Creature eſcape, but deſtroyed even the Cattel and the Flocks, which were left abroad in the Field, IX. *Exod.* 22, 23, *&c.*

49. *He caſt upon them the fierceneſs of his anger, wrath, and indignation, and trouble, by ſending evil angels* among them.

49. Many other ways He plagued them, which were tokens of his ſevereſt diſpleaſure; by a grievous murrain, by fiery boils, by a moſt diſmall darkneſs, (IX. *Exod.* 10.) till at length He ſent evil Angels (who had frighted them in that darkneſs XVII. *Wiſd.* 3.) as the Miniſters of his heavy wrath.

50. *He made a way to his anger, he ſpared not their*

50. Which irreſiſtibly and ſpeedily ſeiſed on them, whereſoever He found

them; and ſpared not their lives: but took away the Firſt-born of all their Cattel by a peſtilential diſeaſe, XII. *Exod.* 30.

ſoul from death: but gave their life over to the peſtilence.

51. As well as the Firſt-born of all their Children, (the prop of their Families, in whom the hope of future ſucceſſion was principally laid) throughout the dwellings of the poſterity of *Cham*, the Father of the *Egyptians*, (X. *Gen.* 6. XII. *Exod.* 30.)

51. *And ſmote all the firſt-born in Egypt: the chief of* their *ſtrength in the tabernacles of Ham:*

52. And by that means brought forth his people from among them, (XII. *Exod.* 31.) as peaceably as a Shepherd doth his Sheep out of their Folds (not ſo much as a Dog moving his tongue againſt them, XI. *Exod.* 7.) and then directed them the way they ſhould go in the wilderneſs (XIII. *Exod.* 18, 21.) where He graciouſly provided for them.

52. *But made his own people to go forth like ſheep: and guided them in the wilderneſs like a flock.*

53. He conducted them ſecurely even through the red Sea, without any ap-

53. *And he led them on ſafely, ſo that they feared*

not:

not: but the ſea overwhelmed their enemies.

prehenſion of danger, (XIV. *Exod.* 19, 22.) but overwhelmed *Pharaoh* and his followers, in that very path where they travelled in ſafety.

54. *And he brought them to the border of his Sanctuary*, even *to this mountain* which *his right hand had purchaſed.*

54. And never ceaſed his care over them (notwithſtanding all their provocations) till He brought them into his holy Land; and (in the iſſue) to this Mount *Sion:* which, not their proweſs but, his mighty power, by the hand of *David*, won for them, 2 *Sam.* V. 6, *&c:*

55. *He caſt out the heathen alſo before them, and divided them an inheritance by line: and made the tribes of Iſrael to dwell in their tents.*

55. And, after He had expelled the old inhabitants, who were not able to ſtand before them (XII. *Joſh.*) He diſtributed by lot, to every Tribe their portion of Land, which they ſhould inherit (XIV. *Joſh.*) and ſettled them in a quiet poſſeſſion of it, XXI. *Joſh.* 43, 44.

56. *Yet they tempted and provoked the moſt high God: and*

56. Yet, after ſo many and ſo great benefits, they behaved themſelves no better, in that good Land;

then they had done in the Wilderneſs: but as ſoon as *Joſhua* and the Elders were dead (II. *Judg.* 7, 10.) they disbelieved the threatnings of their Law, and would make a trial whether they were true or no; provoking the great Lord of all the world, by ſlighting his Commandments, which He had ſo ſtrictly injoined them to obſerve.

kept not his teſtimonies:

57. They imitated their Fore-fathers, both in their frequent apoſtaſies from God, and in their falſeneſs to their promiſes, when they pretended to repent of them, (II. *Judg.* 13, 18, 19. III. 7, *&c.*) having depraved minds and hearts, which (like an ill made Bow, that never tends the Arrow to the mark) would turn aſide into crooked ways, and not be directed according to the will of God.

57. *But turned back, and dealt unfaithfully like their fathers: they were turned aſide like a deceitfull bow.*

58. For they highly incenſed Him, by their Altars and Images, (VI. *Judg.* 25.)

58. *For they provoked him to anger with their high*

high places: and moved him to jealouſie with their graven images.

which they built after the manner of the heathen (XXII. *Numb.* 41.) in the high places: where they worſhipped a number of falſe Gods, (X. *Judg.* 6.) to his great offence and diſhonour.

59. *When God heard* this, *he was wroth and greatly abhorred Iſrael:*

59. Which was ſo notorious, that the Judge of the world could not but take notice of it, and ſeverely puniſh it; by abandoning that people, for whom He had done ſuch wonders, into the hands of the *Syrians*, the *Moabites*, the *Midianites*, *Philiſtines*, and the Children of *Ammon*, (*ſee the Book of Judges*) who made them as contemptible unto others, as they were loathſome unto Him.

60. *So that he forſook the tabernacle of Shiloh, the tent* which *he placed among men:*

60. Inſomuch that at laſt He quite forſook the City of *Shiloh*, where, in his Tabernacle, He had been graciouſly pleaſed to be preſent with them, (1 *Sam.* IV. 3, 4.) and would never return unto it any more, (VII. *Jer.* 12. and ſee *Arg.* of LXVIII. *Pſ.*)

61. Nay, He let the Ark of the Covenant, the ſpecial token of his preſence with them, from whence his power was wont to appear moſt gloriouſly for them, not onely fall into their hands; but be carried away captive by the *Philiſtines* (1 *Sam.* IV. 11, 22. V. 1.)

61. And delivered his ſtrength into captivity, and his glory into the enemies hand.

62. Whoſe Sword ſlew a great number of his people; (1 *Sam.* IV. 10.) ſo exceeding angry was He with thoſe, whom He had formerly taken into his ſpecial care above all other Nations; XXXII. *Deut.*8,9.

62. He gave his people over alſo to the ſword: and was wroth with his inheritance.

63. For it was by his Divine vengeance, more then the *Philiſtines* valour, that they loſt abundance of brave young men; the very flower of their Army: by which means many of their Virgins were conſtrained to remain unmarried; and they that found Husbands, were fain to omit all tokens of joy, in a time of publick ſorrow.

63. The fire conſumed their young men: and their maidens were not given to marriage.

64. Their

64. Their prieſts fell by the ſword: and their widows made no lamentation.

64. For ſome of their Prieſts, who were peculiarly conſecrated to God's ſervice, were ſlain in this Battel, (1 *Sam.* IV. 11.) and their Wives, oppreſſed with grief, did not long ſurvive, to make any publick Funeral for them; 1 *Sam.* IV. 20.

65. Then the LORD awaked as one out of ſleep, and like a mighty man that ſhouteth by reaſon of wine.

65. The Lord Himſelf alſo (who was wont to fight for us) ſeemed no more concerned in all theſe calamities, which befell both us and our Religion; then a mighty Commander is at that, which is done to his Army when he is aſleep, or overcome with Wine: Till at laſt, like ſuch a great Warriour (who being awaked calls for his arms, and charges the enemy with greater fury) He vindicated his honour in a terrible manner, and made a very great deſtruction among them, 1 *Sam.* V. 9, 11.

66. And he ſmote his enemies

66. For beſides the fall of *Dagon* before the Ark,

He ſmote ſeveral Cities of the *Philiſtines*, with a grievous ſort of Hæmorrhoids; whereof many died, and the reſt languiſhed under moſt miſerable torments: (1 *Sam.* V. 6, 9, 12.) the monuments of which they themſelves were forced to make, and ſend back with the Ark; to his great glory, and their eternal reproach, 1 *Sam.* VI. 3, 4, 9.

in the hinder parts: he put them to a perpetual reproach.

67. Yet he would not return to *Shiloh* again (which was in the Tribe of *Ephraim*, the Son of *Joſeph*) nor have the Ark of his preſence placed there any more:

67. Moreover he refuſed the tabernacle of Joſeph: and choſe not the tribe of Ephraim.

68. But firſt it was brought to *Kiriathaim*, (1 *Sam.* VI. 21.) a City of the Tribe of *Judah*, XV. *Joſh.* 6. where He reſolved hereafter to have his ſpecial reſidence: and ſo from thence (after a ſhort ſtay at the Houſe of *Obed-Edom*) unto Mount *Sion* (1 *Chron.* XIII. 6. XVI. 1, 3, 29.) which He preferred before

68. But choſe the tribe of Judah, the mount Sion which he loved.

69. *And*

the Hill of *Kiriathaim* (1 *Sam.* VII. 1.) or any other place in all the Country.

69. And he built his ſanctuary like high palaces, *like the earth which he hath eſtabliſhed for ever.*

69. There *Solomon* built Him a ſtately Temple, which, as it was a high and lofty Fabrick, ſo was not moveable, like his former habitation; but remained perpetually fixed, like the earth on which it ſtood.

70. He choſe David alſo his ſervant, and took him from the ſheepfolds:

70. For as He had rejected *Shiloh*, and choſen *Sion* for the place of his dwelling; ſo He had likewiſe rejected *Saul*, and choſen *David* (the Father of *Solomon*) to be the King of his people: A man who ſerved Him as faithfully in that Office, as he had done his Father in keeping of his Sheep.

71. From following the ews great with young, he brought him to feed Jacob his people, and Iſrael his inheritance.

71. From that mean imployment He took him, and raiſed him to the higheſt charge and dignity: that the care he had imployed in looking after the Ews, and their Lambs when they ſhould fall, he might exerciſe in governing his people; and

and endeavouring that they, whom He had choſen for his own peculiar inheritance, did no way miſcarry.

72. And he did not deceive His expectation; but governed them with equal integrity and prudence: never deſigning any thing but their good; and dextrouſly accompliſhing whatſoever he deſigned.

72. So he fed them according to the integrity of his heart: and guided them by the ſkilfulneſs of his hands.

PSALM LXXIX.

A Pſalm of *Aſaph.*

ARGUMENT.

This P*ſalm was penned, in all probability, upon the ſame occaſion with the* LXXIV. viz. *The deſtruction of* Jeruſalem *by* Nebuchadnezzar: *ſee what I have ſaid there, in the Argument of that P*ſalm; *and it will appear altogether unlikely, that this ſhould have reſpect to the times of* Antiochus Epiphanes: *as many imagin, and among the reſt* Theodoret: *which is the more ſtrange, becauſe the ſame reaſon he gives there, why the LXXIV.* Pſalm *doth not belong to thoſe times (which he repeats again upon LXXX.* Pſal. 17.)

Pſal. 17.) *lies as ſtrongly againſt the application of this Pſalm to the fury and rage, wherewith that Prince fell upon the Jewiſh Nation. Whoſe miſerable calamity under* Nebuchadnezzar *we find bewailed by* Jeremiah, *who then lived* (*X.* Jer. 25.) *in the very words of the ſixth and ſeventh verſes of this Pſalm: which is ſome indication that they both belong to the ſame matter: but whether* Jeremiah *took them from* Aſaph, *or* Aſaph *from him, I cannot certainly determin. The latter is moſt likely; becauſe this Pſalm ſeems to have been written, after that deſolation had for ſome time continued.*

We reade indeed in the Book of Maccabees (1. *VII.* 16, 17.) *two other verſes of this Pſalm* (viz. 2, 3.) *applied to the ſlaughter of threeſcore of the devouter ſort of Jews; preſently after* Antiochus *his death. But that Authour quotes them, it is plain, as words which had been written in former days; and by him onely made uſe of to his purpoſe: which was to ſhew that the ſame cruelties were, in great part, acted over again, which their Fathers had ſeen at the deſtruction of* Jeruſalem.

1. O *God, the heathen are come into thine inheritance, thy*

1. O God, the ſupreme Judge of the world, Thou art not ignorant, we know, of our calamity, for

it

it comes by thy order; but give us leave to repreſent unto thy Majeſty, the ſad condition of the people and place, which was once very dear unto Thee; for prophane Nations have not onely invaded our (or rather thy) Country, to which Thou haſt a peculiar Title; but polluted thy own Houſe, which was ſeparated to thy ſervice alone; and laid it, together with *Jeruſalem*, in ruinous heaps.

holy temple have they defiled: they have laid Jeruſalem on heaps.

2. Under which thy ſervants the Prieſts, and other holy men, whom they have ſlain, could not have the honour to be buried; nor obtain the common civility of a Grave: but the dead Bodies of thoſe whom Thou loveſt, they have barbarouſly diſpoſed to be devoured by ravenous Beaſts and Birds.

2. *The dead bodies of thy ſervants have they given* to be *meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.*

3. For they valued the ſhedding of their bloud, no more then the pouring out of water: which flowed in

3. *Their bloud have they ſhed like water round about Jeruſalem: and*

there

there was *none to bury* them.

such abundance about *Jerusalem*; that they left not men enow alive, to take care of the Interment of the dead.

4. We are become a reproach to our neighbours: a scorn and derision to them that are round about us.

4. And we, that remain, lead a most despicable life; being not onely scorned, and abused, but openly derided, and made the sport of the *Edomites* and other Nations, which formerly stood in awe of us.

5. How long, LORD? wilt thou be angry for ever? shall thy jealousie burn like fire?

5. And which is saddest of all, we have long complained of this, and find no relief; but onely in our most passionate cries to Thee, O Lord: the effects of whose just anger and jealousie, we groan under (because we have forsaken Thee, and been unfaithfull to our Covenant with Thee) but hope it will not always last; nor proceed to make an utter end of us.

6. Pour out thy wrath upon the heathen that have not known thee, and upon the king-

6. Pour it out rather (in as full a measure, and with as little pity, as they did our bloud, Ver. 3.) upon the *Babylonians*: who, though

though they have conquered many Kingdoms, do not acknowledge Thee at all, nor aſcribe their ſucceſſes to thy Power; but to their Idols, whom they ſerve, and honour with that worſhip which is due to Thee alone.

doms that have not called upon thy name.

7. They have been the Inſtruments indeed of thy vengeance, but have executed it with ſuch cruelty; that, not content with the conqueſt of us, they have ſought our total extirpation: having depopulated our Country, and made that pleaſant Land a Wilderneſs; which Thou gaveſt to *Jacob* and his Seed for their habitation.

7. For they have devoured Jacob, and laid waſt his dwelling-place.

8. O let not his vertue, and the Covenant Thou madeſt with him, be forgotten; when Thou reckoneſt with us for the ſins of our Fore-fathers; the puniſhment of which we beſeech Thee, that we may bear no longer: ſpeed our deliverance, Good Lord;

8. O Remember not againſt us former iniquities: let thy tender mercies ſpeedily prevent us: for we are brought very low.

9. *Help*

and how unworthy ſoever we be, let thy tender compaſſion prevail with Thee, to ſave us from utter ruin; which is very near, ſo few, ſo broken and ſpent we are, unleſs ſeaſonably prevented by thy mercy.

9. Help us, O God of our ſalvation, for the glory of thy name: and deliver us, and purge away our ſins for thy names ſake.

9. Send us that ſeaſonable help, O God, from whom alone we expect it, and have heretofore very often received it; for it will tend much to the honour of thy almighty Goodneſs (which in former times was much celebrated, but of late hath been exceedingly diſparaged) to ſave us now, when none is able to preſerve us: upon that account be pleaſed to paſs by our ſins, and to interpoſe for our deliverance; leſt Thou ſuffer together with us:

10. Wherefore ſhould the heathen ſay, Where is their God? let him be known among the heathen in our

10. While the Idolatrous Nations utter this inſolent language (which is exceeding grievous, nay inſupportable to us) If their God be ſo great in Himſelf, and

and ſo kind to them, as they pretend; why doth He not take their part, and appear for their deliverance? O that Thou wouldſt put them to ſilence, by taking ſuch an open, and remarkable vengeance on theſe blaſphemous Nations, for the bloud they have ſhed; that, not onely we but, all the world may ſee, Thou haſt a care of us thy Servants.

ſight, by *the revenging of the bloud of thy ſervants* which is *ſhed.*

11. Let the ſighs and groans of thoſe who lie in priſon, be as prevalent with Thee, as theſe prayers: and magnifie thy power, by preſerving the lives of thoſe, whom they have condemned to die.

11. *Let the ſighing of the priſoner come before thee, according to the greatneſs of thy power: preſerve thou thoſe that are appointed to die.*

12. And when Thou haſt done with the *Babylonians*, reckon with our neighbours alſo, who have inſulted over us, and derided us: or rather, have ſpoken ſo reproachfully of Thee, O God, that they juſtly deſerve, not onely

12. *And render unto our neighbours ſeven-fold into their boſom, their reproach wherewith they have reproached thee, O LORD.*

13. *So*

to be paid home in their kind; but to be made ſeven times more contemptible then we have been.

13. So we thy people, and ſheep of thy paſture, will give thee thanks for ever: we will ſhew forth thy praiſe to all generations.

13. So we thy people, being conducted again to our Land, and happily reſtored to live under thy Government there; will never ceaſe to give thanks unto Thee, for thy benefits beſtowed upon us: And be carefull to tranſmit the memory of them, to thoſe, who ſhall come after us; that all future Generations may perpetuate thy praiſes.

PSALM LXXX.

To the chief Muſician, upon *Shoſhannim Eduth.* A Pſalm of *Aſaph.*

ARGUMENT.

This Pſalm is ſomething of kin to the former; deprecating the diſpleaſure of the Almighty in a time of great calamity. Which, as all that I have met withall think, was either in

the captivity of Judah *and* Benjamin *by* Nebuchadnezzar; *or of the Ten Tribes, by* Salmanaſſar. *But it ſeems to me rather to have been penned between theſe two, in the time of* Hezekiah: *who had wrote a Letter you find (*2 Chron. *XXXI.* 6.*) to the remnant that were eſcaped out of the hand of the King of* Aſſyria; *eſpecially to* Ephraim *and* Manaſſeh, *the Tribes neareſt to them, that they would come to the Houſe of the Lord at* Jeruſalem, *and keep the Paſſover with them: which ſummons, ſeveral of them obeyed, Ver.* 11. 18. *and kept the Feaſt as long again as they were wont, Ver.* 23. *And when this was finiſhed, they all went through the Country, and threw down all the High places and Altars that they found: not onely in* Judah; *but in* Benjamin *alſo,* Ephraim *and* Manaſſeh, 2 Chron. *XXXI.* 1.

But after this happy ſettlement you reade there, XXXII. 1. *that the Land was invaded by* Senacherib, *and ſorely diſtreſſed; to the great diſcouragement no doubt of thoſe, who had joined in the Reformation: which moved* Aſaph *(mentioned* 2 Chron. *XXIX.* 30. *ſee the Argument of LXXIII.* Pſal.*) moſt earneſtly to beſeech God (Ver.* 2. *of this Pſalm) that he would be pleaſed to ſtir up Himſelf before* Ephraim, *and* Manaſſeh, *as well as* Benjamin *(who was ſo linkt to* Judah, *that part of* Jeruſalem *and of the Temple ſtood in that Tribe) and let them ſee, by a*

remar-

remarkable deliverance, that their zeal for the purity of their Religion, was acceptable to Him.

Another reaſon indeed there may be given (which I have not omitted in my Paraphraſe) why theſe three *are joined together, rather then any other, becauſe they were the Tribes (as we reade in the* ſecond *of* Numbers) *who, when they were in the Wilderneſs, always marched behind the Tabernacle, when it moved; and had that part, where the Propitiatory was, from whence God ſent his Oracles, and the tokens of his power; juſt before them. But then there is this to be added, to make it probable that this Pſalm was not penned in the time of the Captivity; becauſe, as then there was no Ark; nor did God* ſit between the Cherubins *(concerning which phraſe the learned Reader may ſee* Lud. de Dieu, *upon* 1 Sam. *IV.* 4.) *as He is ſaid here to do; nor were* Ephraim *and* Manaſſeh *then mixed with them, that we reade of: ſo,* firſt *of all, it is too full of elegancies for that time of utter deſolation; and* ſecondly *the Greek expreſly calls it,* A Pſalm concerning the Aſſyrian *(who is the* wild Boar *I ſuppoſe that broke into God's Vineyard, mentioned Ver.* 13.) *and* laſtly, Hezekiah, *I obſerve, applies himſelf to God (in the time of that diſtreſs by the King of* Aſſyria) *in the very language of the Pſalmiſt; and begins his Prayer, juſt as* Aſaph

doth here, to Him that ſits between the Cherubins, *deſiring Him to incline his ear to his requeſts*, 2 King. *XIX.* 15, 16. *XXXVII.* Iſa. 16, 17.

It was delivered to the chief Maſter of Muſick to be ſung as the LX. Pſalm, *upon the Inſtruments of ſix ſtrings: which were wont to be uſed in ſolemn Thanksgivings* (ſee the Argument of that Pſalm) *for he nothing doubted God would hear their Prayers, and deſtroy* Senacherib: *Or perhaps it was ordered afterward to be ſung in that manner.*

1. O Thou, who art the Ruler and Protectour of thy people *Iſrael*, who didſt long ago give a famous inſtance of thy power; in preſerving *Joſeph*, when he fell, like an innocent Lamb, among a company of Wolves, (XXXVII. *Gen.* 18, *&c.*) and conducting him to the higheſt preferment; reject not our humble petitions, which we put up unto Thee, in the like diſtreſs: but ſhew that Thou favoureſt us, by ſome illuſtrious token of thy preſence among us, in

1. *Give ear, O ſhepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt* between *the cherubims, ſhine forth.*

2. *Before*

thy Holy place; from whence Thou canſt ſend Angels to defend and deliver us, 2 *King.* XIX. 35.

2. *Before Ephraim, and Benjamin, and Manaſſeh, ſtir up thy ſtrength, and come* and *ſave us.*

2. Let the poſterity of *Joſeph*, who beheld heretofore ſo many enemies fall before Thee, when they attended upon the Ark of thy preſence in the Wilderneſs, (II. *Numb.* 18, 20, 22.) and have lately been very zealous in thy ſervice, (2 *Chr.* XXX. 1. XXXI. 1.) ſee thy power to be as great as ever: (though for ſome time it hath not appeared at all for us) and that Thou art as forward, in due time, to grant us a glorious deliverance.

3. *Turn us again, O God: and cauſe thy face to ſhine, and we ſhall be ſaved.*

3. Reſtore us, O God, to our former happineſs; and for that end reſtore us into thy favour: and then there will ſoon be an end of our calamities.

4. *O LORD God of hoſts, how long wilt thou be angry againſt the prayer of thy people?*

4. For what can the greateſt Armies (2 *King.* XVIII. 17.) doe againſt Thee, who art the ſupreme Lord of all, the abſolute

Commander of the Hoſts of Heaven? whoſe help we have moſt importunately implored, and long waited for, as men impatient to ſee our enemies ſo prevalent; though hitherto Thou haſt been ſo exceeding angry with us, that Thou haſt not heard the prayers of thy people.

5. But haſt turned our joyfull Feaſts unto faſting, and weeping; and our plenty, into ſcarcity of all things, but onely of tears: which we pour out in large meaſure; when we think of the danger we are in, to periſh by famine and by thirſt, 2 *Chron.* XXXII. 21.

5. Thou feedeſt them with the bread of tears: and giveſt them tears to drink in great meaſure.

6. Our neighbours, the *Edomites* and others, either pick quarrels with us; or ſtrive among themſelves who ſhall make the greateſt booty of us: while our enemies, that beſiege us, mock at our inability to help our ſelves; and at our confidence, which we place in Thee, 2 *King.* XVIII.

6. Thou makeſt us a ſtrife unto our neighbours: and our enemies laugh among themſelves.

22, 23. 2 *Chron.* XXXII. 15.

7. Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

7. Convince them, O Lord, that it is not vainly placed, by reſtoring us again to our former happineſs: which it is eaſie for Thee to doe, who haſt all the Hoſts of Heaven at thy command; if Thou wilt but be pleaſed to favour us (as we again beſeech Thee, Thou wilt) and then no harm ſhall befall us.

8. Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

8. We were once very dear unto Thee, when Thou didſt tranſplant us, like a choice Vine, out of *Egypt* into this Country: from whence Thou didſt drive out the ancient Inhabitants; that we might be ſettled in their place.

9. Thou preparedſt room *before it, and didſt cauſe it to take deep root, and it filled the land.*

9. Thou preparedſt the way for us, making our terrour fall upon them before we came (II. *Joſh.* 9, 10, 11.) ſo that we eaſily expelled them; and being there firmly eſtabliſhed, like a Vine deeply rooted in a fruitfull ſoil, we increaſed

and multiplied, till we peopled all the Land.

10. And as a rich Vine covers the Hill, on the ſide of which it is planted; or overtops the lofty Cedars, which ſupport it: ſo we obſcured the ſplendour of the greateſt Kingdoms; and made mighty Kings, become Tributaries to us, 1 *King.* IV. 24.

10. *The hills were covered with the ſhadow of it, and the boughs thereof* were like *the goodly cedars.*

11. For our Empire extended it ſelf (juſt like ſuch a luxuriant Vine which ſpreads its branches every way) from the mid-land Sea, to the River *Euphrates*, 1 *King.* IV. 21. (*ſee* LXXII. *Pſal.* 8.)

11. *She ſent out her boughs unto the ſea, and her branches unto the river.*

12. But now alas! Thou haſt withdrawn thy protection from us; and we are left like a Vineyard without its Hedges: All our ſtrong Holds, and fenced Cities are taken, (2 *King.* XVIII. 3.) ſo that we lie open to be made a prey to every one that hath a mind to ſpoil us.

12. *Why haſt thou* then *broken down her hedges, ſo that all they which paſs by the way, do pluck her?*

13. *The*

13. *The Boar out of the wood doth waſte it, and the wild beaſt of the field doth devour it.*

13. The *Aſſyrian* King, like a wild Boar, that breaks into a Vineyard, treads down all under his feet, and ſeeks to root us up: There is no ſavage Beaſt can make greater havock among the Vines, then his barbarous Souldiers have done throughout all the Land; which they have eaten up, 2 *King.* XIX. 29.

14. *Return, we beſeech thee, O God of hoſts: look down from heaven, and behold, and viſit this vine;*

14. Our onely hope is, that Thou, the great Lord of Hoſts, on whom the event of Wars, as of all things elſe, depends, wilt be reconciled unto us; and drive him out again: deny us not this requeſt, we beſeech Thee, but though we be deſtitute of all help on earth, yet ſend us ſome from heaven; and, though very unworthy, yet graciouſly take us into thy care, and repair the breaches which they have made.

15. *And the vineyard which thy right hand hath planted, and*

15. Be favourable to the remnant of us, which, by thy powerfull preſervation, is ſtill left; like the root

or

or ſtock of a Vine, which may ſprout out again : (2 *King.* XIX. 30, 31.) and eſpecially to our King, whom Thou haſt endued with zeal and couragious reſolution for thy ſervice, (2 *Chron.* XXX. 32.) and for our defence, 2 *Chron.* XXXII. 5, 6, 7, 8.

the branch that *thou madeſt ſtrong for thy ſelf.*

16. Great numbers of us are deſtroyed already ; and may be compared to the numerous branches of that remaining ſtock, which, being cut off, are burnt with fire : and all the reſt of us muſt periſh ; if Thou wilt not be reconciled unto us, but ſtill perſevere in thy anger towards us.

16. It is *burnt with fire*, it is *cut down : they periſh at the rebuke of thy countenance.*

17. Which we beſeech Thee turn away ; and be the mighty Helper of our Sovereign, who is dearly beloved by Thee ; of that excellent Prince, whom Thou haſt endued with zeal and couragious reſolution, for thy ſervice and for our defence and preſervation, (Ver. 15.)

17. *Let thy hand be upon the man of thy right hand, upon the ſon of man* whom *thou madeſt ſtrong for thy ſelf.*

18. *So will not we go back from thee: quicken us, and we will call upon thy name.*

18. Which ſhall be an everlaſting obligation upon us, never to revolt from Thee to our former Idolatry: Do but free us from theſe deadly enemies, and we will worſhip Thee alone; and never ceaſe to praiſe Thee, and acknowledge that we owe our very lives to thy almighty Goodneſs.

19. *Turn us again, O LORD God of hoſts: cauſe thy face to ſhine, and we ſhall be ſaved.*

19. Hear us, O great Lord, who haſt all the Angels in Heaven at thy command; hear us, we once more beſeech Thee, and reſtore us perfectly to our former happineſs: and in order to it, reſtore us to thy favour; and let there be a ſpeedy end of all theſe calamities.

PSALM LXXXI.

To the chief Muſician upon Gittith. A Pſalm of *Aſaph.*

ARGUMENT.

There was a ſpecial command of God, *as the Pſalmiſt here takes notice Ver.* 4. *for the making a joyfull ſound with Trumpets, upon all their ſolemn days, eſpecially their New Moons.* (*X.* Numb. 10.) *But more particularly upon the* firſt *day of the* ſeventh *Month; which is called by this peculiar Name, above all other days,* a day of blowing the Trumpets, i. e. *from Morning unto Evening, XXIX.* Numb. 1. *and* a memorial of blowing Trumpets, *XXIII.* Lev. 24. *For this ſolemn day I ſuppoſe this Pſalm was compoſed; and the reaſon is apparent why they were to blow with Trumpets longer on this day then any other, becauſe it was the firſt New Moon in the Year,* (*for according to their old computation before they came out of* Egypt, *their Year began on this Day, as appears from XXIII.* Exod. 16. *XXXIV.* 22. *where the Feaſt of ingathering their Fruits, is ſaid to be in the* revolution *or* the end of the year) *and God intended, it is poſſible, to awaken them* (*as* Maimonides *conjectures*) *to prepare themſelves,*

themselves, by strict inquiry into their lives, and by hearty repentance, for the great day of Attonement, which was the tenth *of this Month.*

But of what this blowing Trumpets or Cornets was a memorial *is not ease to resolve: the Hebrews themselves being at such a loss about it, that they are fain to go as far back as the deliverance of* Isaac *and the offering a Ram in his stead, for the reason of it. The cleerest account of which, it seems to me, may be fetcht from this Psalm; which plainly intimates that the* blowing with Trumpets *at that time, related to something which ensued upon their happy deliverance out of* Egypt. *Which though it began upon the first day of the first Month, according to their new Computation (which took its original from that deliverance, in memory of which God ordained the Feast of the Passeover, to begin on that day, XXIII.* Lev.6.*) yet they had not a compleat body of Laws delivered to them by* Moses *till the* first *day of the* seventh *Month, which was the Feast of blowing Trumpets.*

Moses *received indeed several Laws in the* third *Month, XIX.* Exod. 1, 3, &c. *on the* third *day whereof (Ver.* 11, 16, 19, 20.*) God himself appeared on the top of Mount* Sinai, *with the sound of a Trumpet exceeding loud and prolonged (to which I believe this Feast hath respect) and spake the*

the Ten Commandments; after which Moſes *delivered them a body of civil Laws,* Exod. *XXI. XXII. XXIII. But they did not know the manner of the Divine Service, for which they came out of* Egypt *into the Wilderneſs, till* Moſes *had been twice forty days, one after the other, in the Mount; and likewiſe (as ſeveral of the* Jews *underſtand thoſe paſſages in IX.* Deut. *relating to this matter) had* forty *days more bewailed their ſin, in making the golden Calf. Which* ſixſcore *days, if we add to the time between their coming out of* Egypt, *and the giving of the Law on Mount* Sinai, *and to the* ſix *days, which paſſed before* Moſes *was called up into the Cloud, it will fall out exactly to be the* firſt day of the ſeventh month, *when he began to give orders for the building of the Tabernacle, and making all things belonging to God's Houſe; according to the direction he had received in the Mount. I am ſure this was the preciſe time of their ſetting up the Altar and beginning to offer burnt Offerings, after their return from the Captivity of* Babylon; *before the foundation of the Temple was laid. For you reade III.* Ezra 1, 6. *it was upon the* firſt *day of the* ſeventh month; *in the middle of which they alſo kept the Feaſt of Tabernacles, as* Moſes *had appointed; in memory of their dwelling in Booths in the Wilderneſs, under the Government of the Almighty.*

Almighty. The ſame day alſo was kept holy *by* Nehemiah *with great ſolemnity, VIII.* 1, 8, 9, 10. *where you find how the Book of the Law was diſtinctly read to the people on this day, and the ſenſe of it explained: ſo that they came the next day again for further inſtruction, Ver.* 13.

Now that they might be more mindfull of thoſe Divine Benefits, which in this Month they commemorated, more then in any other Month in the Year, Aſaph *(in the days of* David *it is likely) compoſed this Pſalm, and directed it to the Maſter of Muſick to be ſung (as the VIII.* Pſalm *upon* Gittith*) in the beginning of it, upon the Feaſt of Trumpets. And he introduces God Himſelf (before whom they were ſummoned, as I ſaid, by theſe Trumpets to appear) inſtructing them in the end of this Solemnity; and complaining of their forgetfulneſs of his benefits, in giving them ſo great a deliverance out of the Egyptian ſlavery; and of their hard heartedneſs, in preferring their own Inventions, and the miſeries they brought thereby upon themſelves, before his Counſels, and the happineſs He intended for them. Which happineſs is expreſſed, in the laſt Verſe, by ſatisfying them with* honey out of the rock: *concerning which the learned may conſult* Bochartus *de Sacris Animal. Part. II. L. IV. c.* 12.

1. Sing

1. SIng praiſes aloud unto God; to whoſe mighty power alone we owe the Deliverance which we now Commemorate: ſhout with the voice of triumph, in honour of Him; who was ſo good unto your Forefathers.

1. *Sing aloud unto God our ſtrength: make a joyfull noiſe unto the God of Jacob.*

2. Offer to Him your chearfull Hymns; and, to compleat the melody, and expreſs the greatneſs of your joy, let ſome with Timbrils, others with the pleaſant Harp, and others with the Pſaltery, celebrate the memory of his mercies.

2. *Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery.*

3. And let the Prieſts eſpecially (X. *Numb.* 8.) take care to blow with the Trumpets, at this ſacred Solemnity; on the firſt day of the ſeventh month, the principal New Moon in the year: that all the people may call to mind the Trump of God (XIX. *Exod.* 16, 19.) which our Fathers heard; at his dreadfull appearance on Mount *Sinai*, to give his Law unto them.

3. *Blow up the trumpet in the new-moon, in the time appointed, on our ſolemn feaſt-day.*

4. For

4. *For this* was *a ſtatute for Iſrael*, and *a law of the God of Jacob.*

4. For thus hath the Lord decreed in that Law; where the God of our Father *Jacob* requires this ſervice of us, XXIII. Lev. 24, *&c.*

5. *This he ordained in Joſeph* for *a teſtimony*, *when he went out through the land of Egypt:* where *I heard a language* that *I underſtood not.*

5. This He appointed unto the Children of *Joſeph*, as well as the reſt of the Tribes of *Iſrael*; for a perpetual memorial of his benefits: when He going out over all the Land of *Egypt*, (XI. *Exod.* 4. XII. 23, 29.) and deſtroying all their Firſt-born, forced them to let us depart into the Wilderneſs; where we heard to our great aſtoniſhment (for we were never before acquainted with it) the voice of God.

6. *I removed his ſhoulder from the burthen: his hands were delivered from the pots.*

6. Who, conſidering with Himſelf what a title He had to our ſervice (having taken off the heavy burthens which the *Egyptians* laid upon our backs, and rid our hands of thoſe ſordid and dirty Imployments, wherein they made us labour)

7. Admoniſhed us to this effect, ſaying; You cryed to me by reaſon of your cruel ſervitude under *Pharaoh*'s Task-maſters (II. *Exodus* 23.) and I delivered you out of it (III. 8.) and again anſwered your prayers, when you cried unto me in a new diſtreſs, at the red Sea, (XIV. *Exod.* 10, 13.) but confounded the *Egyptians*, with Thunder and Lightning out of the cloudy Pillar (XIV. *Exo.* 24, 25. LXXVII. *Pſalm* 18.) After all which I might well expect you ſhould depend upon me: but preſently found you full of diſtruſt and infidelity at the waters of ſtrife; (XVII. *Exod.* 7.) where I gave you a new proof of my power.

7. *Thou calledſt in trouble, and I delivered thee; I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.*

8. Of which if you will ſtill enjoy the benefit, then give ear, O my people, and I will ſolemnly declare my will; and give a ſevere charge unto you, O ye Iſraelites, if you reſolve to be obedient to my admonitions.

8. *Hear, O my people, and I will teſtifie unto thee: O Iſrael, if thou wilt hearken unto me;*

9. *There*

9. There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god.

9. Then this is the principal thing upon which all the reſt depends, you ſhall not ſuffer any other Gods to be acknowledged among you, but onely me, (XX. *Exod.* 3. 23.) nor ſhall you worſhip the Gods of other Nations, XXIII. *Exod.* 13, 24, 32.

10. I am *the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.*

10. For I and I alone am the living Lord, the eternal God, who gave a Being to all things; and who am your peculiar Benefactour; having brought you out of the Egyptian Bondage: (XIX. *Exod.* 4. XX. 2.) And if you will be faithfull and obedient to me, inlarge your deſires as far as you pleaſe, and I will ſatisfie them; for all the world is mine, XIX. *Exod.* 5. XXIII. 25.

11. But my people would not hearken to my voice: and Iſrael would none of me.

11. But notwithſtanding their ſeeming compliance with Him, and the fair promiſes they made Him (XIX. *Exod.* 8. XX. 19. XXIV. 3, 7.) He preſently complained, (XXXII. *Exod.* 7,

8, 9. as I hear Him ſtill do at this day) my people would not be obedient to me; and *Iſrael* would not reſt contented with me alone:

12. So, provoked by their long ſtubborneſs, I took no further care of them; but left them to do as they pleaſed: ſaying, let them follow their own inventions.

12. *So I gave them up unto their own hearts luſt:* and *they walked in their own counſels.*

13. But it had been better for them to have adhered to me; who, out of my tender affection to their good, ſtill wiſhed, even when they were ſo refractory, that my people *Iſrael* had been ſo wiſe, as to have followed my directions, and been led by my advice; and not their own fooliſh imaginations.

13. *O that my people had hearkened unto me,* and *Iſrael had walked in my ways!*

14. Then I ſhould, in a ſhort time, have quelled all their enemies; and, by one Victory after another, have quite deſtroyed thoſe adverſaries: which (ſince I brought them into *Canaan*)

14. *I ſhould ſoon have ſubdued their enemies, and turned my hand againſt their adverſaries.*

15. *The*

have often miſerably afflicted, and oppreſſed them, II. *Judg.* 2, 3, 14, 15, 19, 20. III. 1, *&c.* IV. 2.

15. The haters of the LORD *ſhould have ſubmitted themſelves unto him: but their time ſhould have endured for ever.*

15. All that maligned their proſperity, and ſet themſelves againſt the deſign of the Lord to make them victorious over their enemies, ſhould have been ſo daunted; that they ſhould have diſſembled their inward hatred, and been forced, at leaſt, to a counterfeit ſubmiſſion: but his people ſhould have ſeen bleſſed days, and injoyed a ſubſtantial and durable happineſs without any interruption.

16. He ſhould have fed them alſo with the fineſt of the wheat: and with honey out of the rock ſhould I have ſatisfied thee.

16. He ſhould have made their Country exceeding fruitfull, and fed them with the richeſt Wheat: And I my ſelf, ſaith the Lord, would have bleſſed Thee with ſuch plenty, that in the Deſarts thou ſhouldeſt have found the ſweeteſt refreſhments; and without any care of thine, the Bees ſhould have laboured honey

for thee, in the Rocks, and holes of Trees, and ſuch like places, XXXII. *Deut.* 13. XIV. *Judg.* 8. 1 *Sam.* XIV. 25, 26.

PSALM LXXXII.

A Pſalm of *Aſaph.*

ARGUMENT.

Though there had been a notable Reformation made by Jehoſaphat, (2 *Chron.* XIX. 5, 6, &c.) *of thoſe corruptions, which had been growing in the ſupreme Court of Judicature at* Jeruſalem, *as well as in the leſſer in other Cities, ever ſince the times of* David *and* Solomon (*who took care to ſee Juſtice done,* 1 Chron. *XVIII.* 14. 1 King. *III.* 9, 28.) *yet it appears, by the frequent complaints of* Iſaiah, *that when* Hezekiah (*in whoſe days that Prophet lived*) *came to the Crown, there was a general depravation again; and that notwithſtanding the amendment he had made in matters of the Divine Worſhip* (2 Chron. *XXX. XXXI.*) *and his reſolutions and indeavours no queſtion, to reform the abuſes which were in their civil Judicatures,* (*as I have expounded* Pſal. *LXXV.* 2, 3.) *they continued*

nued ſtill exceeding corrupt. Inſomuch that Iſaiah *calls their Judges* Rulers of Sodom, *I.* Iſa. 10. *(when he finds no fault with their religious Services, Ver.* 11, 12, &c.*) and ſays* their Princes were rebellious, companions of thieves, loving gifts, and following after rewards, *Ver.* 23.

Where it is evident he deſcribes the Judges in the higheſt Court of all; who are called by the name of Princes *in ſeveral places: particularly in* Jeremiah: *who being condemned by the Prieſts and Prophets and People, as a man worthy to die, XXVI.* Jer. 8, 9. *was brought before the* Princes *Verſe* 10, 11. *at whoſe Bar he cleared himſelf ſo well, that they acquitted him, Ver.* 16.

And as there they are called Princes, *with reſpect to their ſuperiority over the people; ſo here in this Pſalm they are called* Elohim Gods, *in reſpect to the fountain of their power, which was from the moſt High: who honoured them with his own Name; which is ſo frequent for thoſe of the ſupreme Court, that ſome, not unreaſonably, underſtand thoſe words, IX.* Judges 13. *which we render,* Cheers the heart of God and man, *in this manner, Wine alike cheers both Princes and People, Judges and Clients, the meaner perſons (called in this Pſalm* Adam *Man, Ver.* 6, 7.*) as well as the greateſt, who in oppoſition to them are called* Gods. *Whom* Aſaph *(who lived in the times of* Hezekiah,

zekiah, 2 *Chron.* XXIX. 30. *ſee* Pſalm *LXXIII.*) *admoniſhes to be more carefull in their duty; and to remember that* God *obſerved them, and would judge them.*

1. REmember, O ye Judges, whoſe Miniſters you are, (2 *Chron.* XIX. 6.) and conſider, that you are not ſo powerfull, but GOD who hath put you in his place, and honoured you with his Name, (XXII. *Exod.* 28.) is far greater: and as He is preſent in your Court to obſerve what you do; ſo will call you to a ſtrict account, and ſeverely puniſh you, if you judge amiſs.

1. *GOD ſtandeth in the congregation of the mighty: he judgeth among the gods.*

2. How dare you then pronounce an unrighteous Sentence? Is it not time to leave off your partiality? and no longer to favour a bad cauſe, becauſe the man is rich and great; and can either give you a large bribe, if you will judge it for him; or doe you a miſchief, if you give ſentence againſt him,

2. *How long will ye judge unjuſtly, and accept the perſons of the wicked? Selah.*

3. *Defend*

3. *Defend the poor and fatherleſs: do juſtice to the afflicted and needy.*

3. Your duty is, to doe equal juſtice to all men that come before you; and to take a particular care, that the poor and the fatherleſs do not ſuffer, becauſe they have no money to give, nor any friend to ſolicit, for the defence of a righteous Cauſe: and that the men of low condition, and ſuch as are reduced to very great want, be not condemned; when they are injuriouſly proſecuted, by thoſe who are above them.

4. *Deliver the poor and needy: rid* them *out of the hand of the wicked.*

4. See that you protect and deliver him, that is quite exhauſted and miſerably oppreſſed with poverty: let them not become a prey to violent men, who have no conſcience; but put it out of their power to undoe them.

5. *They know not, neither will they underſtand; they walk on in darkneſs: all the foundations of the earth are out of courſe.*

5. Theſe are the conſtant admonitions, which the men of God give the Judges; but alas! hitherto they have little prevailed. For they will not ſtudy the Laws of God; or if they do,

do, will not think it their intereſt to be governed by them: but are blinded by bribes, or by their corrupt affections, to doe any thing that they would have them; inſomuch that the Foundations of the Kingdom, which are Juſtice and Truth, are ſhaken; all things are in confuſion, and in danger to come to utter ruin, V. *Iſa.* 23, 24. X. 1, 2, 3.

6. Hear therefore the ſentence of God upon you, (whoſe words theſe are) I have put my Majeſty upon you; and, though you be no more then other men in your ſelves, have by my conſtitution raiſed you to ſuch a dignity on earth, as my celeſtial miniſters have in heaven:

6. I have ſaid, Ye are gods: and all of you are children of the moſt High.

God calls Magiſtrates Gods Exod. 22. 28. compar. with Act. 23. 5.

7. Yet this ſhall not privilege you in your unjuſt proceedings; but ſince you have no regard to me, nor to your Office, I will have as little regard to you: for you ſhall periſh like one of the common men, without

7. But ye ſhall die like men, and fall like one of the princes.

8. *Ariſe,*

any reſpect to your honour; and be thrown down from your ſeats, like the Tyrants and cruel Oppreſſours that have been before you.

8. Ariſe, O God, judge the earth: for thou ſhalt inherit all nations.

8. Let us ſee this ſentence fulfilled, O God, the righteous Judg; and do not ſuffer the inſolent iniquity of theſe men any longer: but redreſs all thoſe evils wherewith ſuch men have filled not onely this Nation, but all the world: which belongs to Thee, and Thou wilt one day ſure vindicate mankind, as the juſt owner of them, from the tyranny of thoſe impious Governours; who now abuſe them, as if they had an abſolute dominion over them.

PSALM

PSALM LXXXIII.

A Song or Pſalm of *Aſaph.*

ARGUMENT.

It is the common opinion, that the combination of powerfull enemies, againſt which they here implore the Divine aſſiſtance, was that mentioned in the 2 Chron. *XX. in the days of* Jehoſaphat. *The reaſon is becauſe* the Children of Lot *(Ver.* 8.*)* viz. *the* Moabites *and* Ammonites *(the ground of whoſe quarrel with the* Jews *is ſet down in XI.* Judg.*) ſeem to have been the principal in this Confederacy; and the other but aſſiſtants; as it is plain they were in that Invaſion* 2 Chr. *XX.* 1. *And then the Authour of this Pſalm, muſt be either* Jehaziel *one of* Aſaph's *poſterity (upon whom you reade there, Ver.* 14. *the ſpirit of the Lord then came) or ſome other in thoſe days, whoſe proper name this was. Which is much more probable then their conjecture, who think the Authour was* Aſaph *in the days of* David; *who ſubdued indeed the* Moabites *and* Edomites *and other neighbouring Nations: but we do not reade of any Confederacy they made againſt him; much leſs that they ſent as far as* Aſſyria *for help; or that they began the War as the people here mentioned did.*

The

The ſame may be ſaid againſt the application of it, to the Conqueſts made in the days of Uzziah *over ſeveral people here mentioned,* 2 Chron. *XXVI.* 6, 7, 8. *Or to the Invaſion made by* Senacherib *King of* Aſſyria: *who did not join himſelf (as we reade here, Ver.* 8.) *with other Nations; but by the forces of his own Kingdom alone, as far as appears, came up againſt them.*

There are thoſe indeed that take in all the attempts made upon them, ſince that in Jehoſaphat's *days; by ſeveral Nations: the laſt of which was* Aſſyria; *whoſe King came to doe that which the reſt had not been able to effect. And then the Authour is eaſily found to be the ſame, that I have named; in the Argument of the foregoing, and many other Pſalms. And which way ſoever we are pleaſed to determin the matter, it is plain, in general, that many Nations both near and remote, who had a hatred to the* Jews, *ſet themſelves together, when this Pſalm was penned, to deſtroy them: aſſaulting them not onely ſeverally, but conjunctly; entring into conſultation alſo, and conſpiring together how to effect it. Which hatred continuing after their return to their own Land, from the Captivity of* Babylon, *gave occaſion to* Theodoret *to ſay (both in his Preface to this Pſalm, and upon the twelfth Verſe of it) that the Pſalmiſt here complains of the oppoſition, which ſeveral of their*

their neighbours made to the rebuilding of the Temple, and of Jeruſalem.

But this ſeems more improbable than all the reſt, many of thoſe Countries, here named, being before that time deſtroyed: and the Aſſyrians *themſelves (as he himſelf obſerves upon Ver.* 8.*) being not then extant. Though whenſoever this Confederacy happened, there was very great reaſon for that ſolicitous and vehement importunity wherewith this Pſalm begins.*

Why it was called a Song-Pſalm *ſee* Pſalm *LXVII.*

1. O God, the ſupreme Judge of the World, whoſe power is ſo great that the united forces of all men on earth, or Angels in heaven, are not to be compared with it, (2 *Chr.* XX. 6, 12.) who with one word of thy mouth canſt diſſipate this great Army; do not refuſe now to anſwer our prayers in this ſore diſtreſs: O do not ſhut thy mercifull ears to our cries; nor quietly ſee us periſh, moſt mighty God.

1. *Keep not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.*

2. For we are ſurpriſed with a ſudden Invaſion of

2. *For lo, thine enemies make a tumult:*

tumult: and they that hate thee have lift up the head.

numerous Enemies (haters of Thee, and thy Worſhip, as much as of our Nation) who make a dreadfull noiſe, like the waves of the Sea (2 *Chron.* XX. 2.) and proudly promiſing themſelves a Victory, inſult as if they had already won it.

3. They have taken crafty counſel againſt thy people, and conſulted againſt thy hidden ones.

3. They have with equal malice and ſubtilty, carried on a cloſe deſign againſt thy people: and with great ſecreſie conſulted how to deſtroy, not onely us, whom Thou haſt hitherto wonderfully protected as thy Jewels; but thy Temple alſo, and the ſecret place wherein Thou there dwelleſt.

4. They have ſaid, Come, and let us cut them off from being a nation: that the name of Iſrael may be no more in remembrance.

4. Come, ſay they one to another, Let us agree and join all the power we have together; not merely to make a Conqueſt of them, but for their utter exſtirpation, (2 *Chron.* XX. 11.) that there may be no mention hereafter in the world, of ſuch a people as the Commonwealth of *Iſrael.*

5. And

5. And accordingly, Ten ſeveral Nations are combined heartily in this deſign; and how different ſoever their inclinations are upon other accounts, they have all entred into a ſolemn league, and made a covenant of mutual help, and of imploying their joint indeavours, totally to ſubvert that Government and Religion, which Thou haſt eſtabliſhed.

5. *For they have conſulted together with one conſent: they are confederate againſt thee.*

6. Thoſe warlike Nations the *Edomites*, and *Iſhmaelites*, who dwell in Tents, are ingaged in this enterpriſe: and ſo are the *Moabites*, and others deſcended from *Hagar*, the Mother of *Iſhmael*.

6. *The Tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarens.*

7. With whom are united our neighbours the *Giblites*, (*XIII.* Joſh. 5.) the *Ammonites*; our old enemies the *Amalekites* and *Philiſtines*; and they that dwell in and about the famous City of *Tyre*.

7. *Gebal, and Ammon, and Amalek: the Philiſtines, with the inhabitants of Tyre.*

8. And to add to their ſtrength they have called

8. *Aſſur alſo is joined with them:*

they

they have holpen the children of Lot. Selah.

the powerfull Nation of the *Aſſyrians*, into their aſſociation: on whoſe aſſiſtance, the *Moabites* and *Ammonites* (the Authours of this War) do principally rely.

9. Doe unto them as unto *the Midianites: as* to *Siſera: as* to *Jabin, at the brook of Kiſon:*

9. The greater need we have of thy aſſiſtance, and with the greater earneſtneſs we beſeech Thee to make them an example of humane weakneſs: by defeating them as Thou didſt that vaſt Army of the *Midianites* and their Confederates, (VI. *Judg.* 5. VII. 12.) whom *Gideon* overthrew with no greater power then three hundred men, (VII. *Judg.* 21, 22. compared with 2 *Chron.* XX. 23.) and as Thou didſt in former times to that famous Captain *Siſera* (who fell by the hand of a Woman, IV. *Judg.* 21.) and to *Jabin* his King: who, together with his Army, was ſwept away in the brook of *Kiſhon*, IV. *Judg.* 21, 24. V. 21.

10. A great slaughter there was of them near *Endor* (compare V. *Judg.* 19. with XVII. *Josh.* 11.) where their carkases lay, and rotted; and served instead of dung, to fatten and inrich the earth.

10. Which *perished at Endor: they became as dung for the earth.*

11. Let their Princes and Commanders fall like *Oreb* and *Zeeb:* (VII. *Judg.* 25.) and their Kings not be able to save themselves by flight; but be taken and slain, like *Zebah*, and *Zalmunna*, VIII. *Judg.* 12, 21.

11. *Make their nobles like Oreb, and like Zeeb: yea, all their Princes as Zebah and as Zalmunna:*

12. Who came with a design (VI. *Judg.* 3, 4, 5.) as these Nations do now (2 *Chron.* XX. 10, 11.) to possess themselves of that pleasant Land, wherein Thou dwellest among us, in thy holy habitation.

12. *Who said, Let us take to our selves the houses of God in possession.*

13. O my God, whose goodness hath never failed us, in distress, let them not be able to stand their ground: but put them to flight, and make them run as swiftly, as a ball down a hill; disperse all their forces

13. *O my God, make them like a wheel: as the stubble before the wind.*

as restless as ye wheel of a chariot in its carr[illegible] or as swift to run a way as a wheel down hill.

14. *As*

like the chaffe, when it is blown about with a furious wind.

14. As the fire burneth the wood, and as the flame setteth the mountains on fire;

14. Blaſt and conſume them utterly; as the lightning, or the ſcorching rays of the Sun in a long drought do the leaves of the forreſt trees, or the graſs upon the mountains, (I. *Joel* 19.)

15. So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

15. Raiſe a dreadfull tempeſt to affright them; and purſue them ſo with thy vengeance, that they may be ſhattered and driven away uncertainly, as in a whirlwind: put them into ſuch a pannick fear, that they may not know which way to turn, but claſh againſt one another, in a terrible confuſion, 2 *Chron.* XX. 22, *&c.*

16. Fill their faces with ſhame: that they may ſeek thy name, O Lord.

16. And make thoſe that eſcape ſo aſhamed, at this diſgracefull diſappointment; that they may not be able to hold up their heads, nor deny thy Power to be ſuperiour to theirs: but humbly ſeek thy favour.

17. This is the worſt we wiſh them, notwithſtanding their enmity to us; that they may be ſo aſtoniſhed and confounded at their defeat, as never to recover any courage to aſſault us: nay, together with their credit and their courage, quite loſe their power to give us any further trouble.

17. *Let them be confounded and troubled for ever: yea, let them be put to ſhame and periſh:*

18. And thereby be convinced, which they would not believe before, that Thou art what Thou art called, the True and Onely God: who giveſt Being to all things; and art the ſupreme Governour, not onely of us but, of all the Nations upon earth.

18. *That* men *may know that thou whoſe name alone* is *JEHOVAH*, art *the moſt high over all the earth.*

PSALM

PSALM LXXXIV.

To the chief Muſician upon *Gittith.* A Pſalm for the Sons of *Korah.*

ARGUMENT.

It is uncertain to what times this Pſalm belongs: They ſeem to have moſt reaſon on their ſide, who think it was compoſed upon the ſame occaſion with the XLII. and XLIII. when David, *forced from* Jeruſalem *by the rebellion of his Son* Abſalom, *moſt paſſionately long'd to be reſtor'd to the place of God's worſhip. But it may as well, or better, in my judgment, be thought to have been compoſed by ſome pious Levite, in the Country; when* Senacherib's *Army had blockt up the way to* Jeruſalem, *and hindred them from waiting upon the ſervice of God, at the Temple: where he judged the loweſt Miniſtry, that of a Porter (as we reade Ver.* 10.*) to be far more honourable; then the higheſt preferment among Pagan Nations. And thus I ſhall take the liberty to expound it in my* Paraphraſe: *pointing the Reader to ſuch places, in the Hiſtory of that ſad time, as I think will explain ſome paſſages of this Pſalm: which, after their freedom was reſtored, by the deſtruction of* Senacherib's *Army, the Authour of it deli-*

vered to the Maſter of Muſick in the Temple, to be ſung as the VIII. Pſalm. *See there.*

1. IT is impoſſible to expreſs the affection I have to thy Dwelling-place, O Lord; who art attended there by the miniſtry of the heavenly hoſt, (XXXVII. *Iſa.* 16.) and needeſt none of our ſervices:

1. *HOW amiable are thy tabernacles, O LORD of hoſts!*

2. But we cannot live, with any ſatisfaction, while we are abſent from Thee; for I am ready to faint away in ardent longings, to tread again in the Courts of the Lord's Houſe: where my tongue, and my hands, as well as my mind, would gladly be imployed, in the praiſes of our God; who in this excells all other, (2 *King.* XIX. 4, 16, 18.) that He lives for ever.

2. *My ſoul longeth, yea even fainteth for the courts of the LORD: my heart and my fleſh crieth out for the living God.*

3. It grieves me, O mighty Lord of all the heavenly hoſts, whoſe Subject I am, and infinitely engaged to Thee; to ſee the very Birds who know no-

3. *Yea the ſparrow hath found an houſe, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, even thine altars, O LORD*

O LORD of hoſts, my King and my God.

in ye Temple wch stood in ye inner court, where ye Altar of Burnt-offering stood. 2 King. 16. 14. See Ps. 92. 11, 12.

thing of Thee, injoy that liberty which is denied me: who am here lamenting my diſtance from Thee, when the Sparrows and the Ring-doves have their conſtant reſidence at thy Houſe; and there live ſo undiſturbed, that they build their neſts, and bring forth their young, in the rafters of it.

4. *Bleſſed* are *they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.*

4. O how happy are they who partake of ſuch a privilege! who live ſo near thy Houſe and frequent it ſo much, as if it were their own! Their delightfull imployment is, with never-ceaſing praiſes, to pay their thankfull acknowledgments unto Thee.

5. *Bleſſed* is *the man whoſe ſtrength* is *in thee: in whoſe heart* are *the ways* of them.

5. And happy alſo is that man (how mean ſoever his outward condition be) who relying upon thy Divine protection, (XXXIV. *Exodus* 24.) goes up three times a year to the ſolemn Feaſt at *Jeruſalem:* or when he is debarred that liberty, as I now am, is one of thoſe devout perſons, whoſe hearts

are more in the high-ways that lead thither; then at their own home.

6. Who travelling through the troubleſome valley of *Bacha*, where there is no water, paſs it as cheerfully, as if it abounded with pleaſant Springs: and, depending on God as the Fountain of what they want, receive from Him the bleſſing of plentifull and ſeaſonable ſhowres, to refreſh them in their journey:

6. Who paſſing through the valley of Baca, make it a well: the rain alſo filleth the pools.

7. So that the whole company, go from ſtage to ſtage, with an unwearied vigour; till they all preſent themſelves before God, to receive his bleſſing in his Temple, upon the Hill of *Sion*.

7. They go from ſtrength to ſtrength, every one of them in Zion appeareth before God.

in encreaſe in ſtrength, grow ſtronger & ſtronger, as they proceed in ſuch journey

8. O mighty Lord, who commandeſt all the heavenly hoſts, which attend in that holy place (and are far more numerous then the Armies that invade us, 2 *Chron.* XXXII. 7.) make me one of that happy number; and reſtore me, O God,

8. O LORD God of hoſts, hear my prayer: give ear, O God of Jacob. Selah.

9. Behold

God, who deliveredſt *Jacob* out of all his troubles, to the liberty of waiting upon Thee there.

9. Behold, O God our ſhield, and look upon the face of thine anointed.

9. Look graciouſly upon me, O God, who haſt hitherto been our protector againſt the moſt powerfull enemies: and accept the prayer of our Sovereign, who petitions Thee ſtill, to be our Defender, 2 *King.* XIX. 19.

10. For a day in thy courts is better then a thouſand: I had rather be a doorkeeper in the houſe of my God, then to dwell in the tents of wickedneſs.

10. For one day ſpent in thy Courts is far more pleaſant, than a thouſand in any other place: and I had rather lie at the Gates of thy Houſe, then live in the moſt ſplendid condition, in Idolatrous Countries.

11. For the LORD God is a ſun and ſhield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

11. For, though our happineſs be ſometimes clouded yet, the Lord, like the Sun, will diſpell the darkneſs of affliction; and, having brought us out of a diſconſolate condition, defend and ſecure us in a better: (2 *King.* XX. 6.) The Lord will give thoſe favour with others, and advance

vance them to great honour, (2 *Chron.* XXXII. 22, 23.) He will never be ſparing of his bleſſings, but heap them abundantly on thoſe, who ſincerely doe his will in all things, 2 *King.* XVIII. 5, 6. XX. 3.

12. O moſt mighty Lord, who commandeſt all the hoſt of heaven, happy is that man, who by his integrity, preſerves this hope and confidence in Thee; though, for the preſent, he be reſtrained from the delightfull injoyment of Thee, in thy Temple.

12. *O LORD of hoſts, bleſſed is the man that truſteth in thee.*

PSALM LXXXV.

To the chief Muſician. A Pſalm for the Sons of *Korah.*

ARGUMENT.

It is thought by many that this Pſalm was compoſed by ſome of the Sons of Korah, *after* David's *baniſhment from* Jeruſalem *by his Son* Abſalom (*called a Captivity as we rea*

Pſal. *XIV.* ult.) *and his happy reſtauration to his Kingdom; though not to ſuch a ſettlement as they deſired. But it may be as well, or better, applied to the miraculous providence, which drove* Senacherib *out of the Land (who had taken many Captives V.* Iſa. 13.) *and reſtored them to the happy liberty; whoſe loſs they bewailed in the Pſalm foregoing.*

Which way ſoever we underſtand it, the compoſure is ſuch; that it might be much better uſed by them after their return from the Captivity of Babylon, *then at any other time: when they were infeſted with many enemies, who diſturbed their peaceable injoyment, of their Country and Religion. And therefore it is poſſible it might be reviewed, if not made, in thoſe days; and delivered to the chief Maſter of Muſick in the Temple: to be ſung preſently after the Foundation of it was laid; (III.* Ezr. 10, 11, *&c.) but the Work hindred from proceeding by the oppoſition of their enemies. And ſo I ſhall interpret it.*

1. *LORD, thou haſt been favourable unto thy land: thou haſt brought back the captivity of Jacob.*

1. THou haſt been exceeding kind unto us, O Lord; and we moſt thankfully acknowledge the favour Thou haſt done us: in delivering us, the poſterity of *Jacob*, out of

of our ſad Captivity; and reſtoring us to the Land, in which Thou thy ſelf haſt choſen to dwell, I. *Ezra.*

2. Our ſins kept us from it, in baniſhment, a long time; but now Thou haſt graciouſly pardoned, both our Idolatry, and all the other crimes, for which we juſtly ſuffered.

2. *Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah.*

3. Thou haſt put an end to the ſore puniſhments, which in thy heavy diſpleaſure Thou inflictedſt on us: and turned thy ſeverity, which, like fire, had almoſt conſumed us; into great clemency and mercy toward us.

3. *Thou haſt taken away all thy wrath: thou haſt turned* thy ſelf *from the fierceneſs of thine anger.*

4. Compleat, good Lord, our deliverance, which Thou haſt thus graciouſly begun: and let not our ingratitude provoke Thee, to continue this new vexation and trouble that is befaln us, IV. *Ezra* 4, 5, 21, 23.

4. *Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.*

5. Which forces us to ſigh, and ſay, in the anguiſh of our Souls, will

5. *Wilt thou be angry with us for ever? wilt thou*

thou draw out thine anger to all generations?

there never be an end of our miſeries? Is it not enough that the foregoing generation hath felt the ſad effects of thine anger; but it muſt extend it ſelf to us alſo, and our poſterity?

6. Wilt thou not revive us again: that thy people may rejoice in thee?

6. Will it not be more for thy honour, not onely to preſerve this feeble life which Thou haſt beſtowed on us but, to give us a perfect recovery? that thy people may have nothing to damp their joy, and intire ſatisfaction, in thy goodneſs to them?

7. Shew us thy mercy, O LORD, and grant us thy ſalvation.

7. Make us ſo happy, good Lord; and, though we deſerve indeed to be more miſerable then we are yet, let thy mercy prevail with Thee, to grant us a compleat deliverance.

8. I will hear what God the LORD will ſpeak: for he will ſpeak peace unto his people, and to his ſaints: but let them not turn again to folly.

8. I will wait patiently upon the Lord, the Judge of the world, for a gracious Anſwer to theſe Prayers: hoping that He will not condemn us to further puniſhment; but ſettle his people, who devoutly wor-

ſhip

ship Him, in a prosperous tranquillity; provided they return not again to their old Idolatry.

yt they may be out of all danger, & Temptation of falling to Idol, agn wch has frought all this calamity upon ym.

9. He will be so far from deserting those, who fear to offend Him; that I am confident the time approaches, when He will finish what He hath begun to doe for us: in rebuilding our Temple, (V. *Ezra* 2, 8. VI. 7, 8, *&c.*) and restoring our Country to its ancient dignity and splendour.

9. *Surely his salvation* is *nigh them that fear him; that glory may dwell in our land.*

10. For, methinks, I see goodness and fidelity, justice and concord (which are the principal glory of a Kingdom) meeting together, like ancient Friends, which have been long absent, and embracing each other.

10. *Mercy and truth are met together: righteousness and peace have kissed* each other.

11. And as Truth and Honesty, with all other Vertues, shall grow and flourish among us (like Flowers and Herbs in the Spring, after a tedious Winter) so God shall faithfully

11. *Truth shall spring out of the earth: and righteousness shall look down from heaven.*

12. *Yea,*

fulfill his promiſes to us, and exerciſe a moſt gracious providence over us.

12. *Yea, the LORD ſhall give* that which is *good: and our land ſhall yield her increaſe.*

12. Yea, the Lord will doe us good beyond our expectation: and reward our fruitfulneſs in good works, with ſuch a large and plentifull increaſe of the fruits of the earth; as ſhall demonſtrate the bounty of heaven to us.

13. *Righteouſneſs ſhall go before him: and ſhall ſet* us *in the way of his ſteps.*

13. He will govern us with great juſtice and mercy; having his faithfull promiſes always before his eyes; from that rule He will never ſwerve; but ſtedfaſtly proceed by it, as the conſtant method He will hold, in his Divine Adminiſtrations.

PSALM LXXXVI.

A Prayer of *David.*

ARGUMENT.

The Title ſatisfies us that David *was the Authour of this Pſalm; which the Collectour of this* third *Book, found, I ſuppoſe, after the other* two *were made up and publiſhed; and ſo placed it here, among thoſe which belong to the ſame ſubject. For though it was compoſed by* David, *when he was ſo perſecuted, either by* Saul *or* Abſalom, *that he was ſtript of all he had, and left in a moſt forlorn condition (Ver.* 1.*) yet* Theodoret *thinks it was made with a proſpect of the attempt, which the* Aſſyrians *made upon* Jeruſalem; *and the hope which* Hezekiah *then placed in* God, *for deliverance. Which Notion, it is likely he had from the* Jews; *who ſay that this* Prayer *was made uſe of by* Hezekiah, *in the time of that ſore diſtreſs: for the firſt words of this Pſalm, are the ſame with his in* 2 King. *XIX.* 16. *and the eighth and ninth Verſes may very fitly be accommodated to that Hiſtory (as I have there obſerved) but the reſt a great deal better to* David.

1. There

1. *BOW down thine ear, O LORD, hear me: for I am poor and needy.*

1. THere cannot be a fitter object of thy Mercy, O Lord, then thy poor Supplicant, who beseeches Thee graciously to condescend to his request: for else he is utterly undone, being quite destitute of all humane help.

2. *Preserve my soul, for I am holy: O thou my God, save thy servant, that trusteth in thee.*

2. And yet my life is in imminent danger, unless Thou dost preserve it; as many reasons make me hope Thou wilt: for, as Thou the righteous Judge hast been long my benefactour, and I am perfectly innocent of that my enemies charge me withal; so I my self have been a reliever of others in their need; and besides, am a faithfull servant of thine, who depends intirely upon Thee, and hath no confidence in any thing, but onely thy Almighty Goodness.

3. *Be mercifull unto me, O Lord: for I cry unto thee daily.*

3. Whose mercifull help I have also implored with most importunate and incessant prayers; which is another reason of my hope,

that Thou wilt take compaſſion upon me, O Lord:

4. And turn the preſent ſorrow of thy ſervant into joy and gladneſs: For I have placed my hope intirely in Thee, O Lord; and expect nothing but from Thee alone.

4. *Rejoice the ſoul of thy ſervant: for unto thee, O LORD, do I lift up my ſoul.*

5. Who art no leſs bountifull (which is another exceeding great encouragement to me) then I am indigent; ready alſo to pardon thoſe that have offended Thee: yea to ſhew abundant kindneſs to every one of them, in their greateſt diſtreſs; when with unfeigned devotion they call upon Thee.

5. *For thou Lord* art *good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.*

6. As I now do, O Lord; moſt humbly beſeeching Thee with repeated intreaties, to give a favourable anſwer to theſe prayers and ſupplications; whereby I deprecate thy diſpleaſure, and ſue unto Thee for favour.

6. *Give ear, O LORD unto my prayer: and attend to the voice of my ſupplications.*

7. Which I beſeech Thee let me the rather obtain,

7. *In the day of my trouble I*

will

will call upon thee: for thou wilt anſwer me.

because my diſtreſs is ſo great and ſo urgent; that thy power will now be the more magnified in delivering me: as heretofore Thou haſt been wont to doe, upon ſuch earneſt petitions, as theſe are unto Thee.

8. *Among the gods* there is *none like unto thee, O LORD, neither* are there any works *like unto thy works.*

8. For nothing is too hard for Thee; nor art Thou unwilling to doe more kindneſſes for us, becauſe Thou haſt done ſo many already: But, as appears by thy unparallel'd works, doſt incomparably excell (whatſoever ſtrangers think, 2 *King.* XVIII. 15.) all thoſe that are worſhipped in the world as gods; who are not able ſo much as to help, and preſerve themſelves.

Angels, Kings, or Heathen Gods.

9. *All nations whom thou haſt made, ſhall come and worſhip before thee, O LORD: and ſhall glorifie thy name.*

9. Which ſhall move all our neighbouring Nations (2 *Chron.* XXXII. 23.) as all the reſt ſhall do in the days of that Great King which we expect, XV. *Rom.* 9.) to acknowledge Thee, O Lord, to be their

Creatour; and with humble veneration to ſubmit themſelves unto Thee, and to honour Thee with their higheſt praiſes.

10. For they ſhall clearly ſee, by the magnificence of thy marvellous works, that Thou art infinitely ſuperiour, to all thoſe Powers whom they adore: And that, in truth, there is no God, but Thou thy ſelf alone.

10. *For thou* art *great, and doeſt wondrous things: thou* art *God alone.*

11. Which I ſo firmly believe, that I deſire nothing more, then to be perfectly inſtructed in all thy will; which I will ſincerely obſerve: knit my heart, O Lord, in ſuch pious affections to Thee, that it may never in the leaſt diſſent from Thee; nor be diſturbed with any vain cares, but intirely bent to ſtudy this alone, what is pleaſing unto Thee.

11. *Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.*

12. Whom I am bound to praiſe, both as the ſupreme Lord of all, and as my moſt bountifull Bene-

12. *I will praiſe thee, O LORD my God, with all my heart: and I*

will

will glorifie thy name for evermore.

factour, with all the powers of my Soul: and accordingly, I do now moſt thankfully acknowledge Thee; and will never ceaſe to honour Thee, and to doe Thee ſervice, as long as I have any Being.

13. *For great is thy mercy toward me: and thou haſt delivered my ſoul from the loweſt hell.*

13. For the benefits Thou haſt beſtowed on me, are as ineſtimable, as they are innumerable: I owe my very life to Thee, which hath been often ſnatched out of the extreameſt dangers; wherein I had inevitably periſhed, if Thou hadſt not mercifully delivered me, 1 *Sam.* XXIII, *&c.*

14. *O God, the proud are riſen againſt me, and the aſſemblies of violent* men *have ſought after my ſoul: and have not ſet thee before them.*

14. Behold, O God, a new opportunity to glorifie that mercy; for proud and ambitious men, (2 *Sam.* XV. 1, 2, *&c.*) have made an inſurrection againſt me, and raiſed a moſt formidable Army (2 *Sam.* XV. 12, 13.) to take away that life, which Thou haſt ſo miraculouſly preſerved: having no regard to thy Providence; nor refuſing any

means, whereby they may ſatisfie their unjuſt deſires.

15. All our comfort is, that Thou, not they, doſt govern the world: who art no leſs compaſſionate, then Thou art powerfull; readily forgiving offences, or bearing long before Thou puniſheſt Them; chuſing rather to heap thy benefits upon us, and never failing to perform thy faithfull promiſes.

15. *But thou, O LORD, art a God full of compaſſion, and gracious: long-ſuffering, and plenteous in mercy and truth.*

16. In confidence of which I humbly beſeech thy favour, and gracious pardon, though I have highly offended Thee: Aſſiſt thy poor ſervant, by thy irreſiſtible power, againſt thoſe mighty forces, which are ready to aſſault me: O deliver me, who am here humbled in the loweſt manner before Thee; looking upon my ſelf as more abſolutely thine, then any ſlave that is born in our houſe, can be ours.

16. *O turn unto me, and have mercy upon me, give thy ſtrength unto thy ſervant, and ſave the ſon of thine handmaid.*

17. Vouchſafe me now in this great diſtreſs, ſuch

17. *Shew me a token for good, that*

that they which hate me may ſee it, and be aſhamed : becauſe thou, LORD, haſt holpen me, and comforted me.

manifeſt tokens of thy favour towards me, that I may not onely be delivered ; but all may take notice of it : And good men thereby be encouraged to hope in Thee ; but they that hate me, be utterly confounded ; to ſee him whom they intended to deſtroy, not onely preſerved but, bleſſed with comforts proportionable to the ſorrow he hath indured.

PSALM LXXXVII.

A Pſalm or Song, for the Sons of *Korah.*

ARGUMENT.

It is as uncertain when this Pſalm-Song *(ſee LXVII.) was compoſed, as which of the Sons of* Korah *was the Authour of it. But it is manifeſt enough, that it was written in commendation of* Jeruſalem, *ſituate in the holy Mountains ; of* Sion *(where* David *built his* Palace, *and afterward ſettled the Ark) and of* Moriah, *where* Solomon *built the Temple. There are thoſe that think it*

was compoſed upon the Anniverſary of the Birth, or Coronation of ſome great Prince; ſuch as Hezekiah: *in whoſe days this City was made more famous; by the glorious deliverance which God gave it, from the power of the King of* Aſſyria's *Army. But this is a mere conjecture; and I ſhall follow the vulgar opinion: according to which, the beginning of this Pſalm muſt be lookt upon, as very abrupt; but expreſſes the greater rapture of joyfull admiration, wherein the Pſalmiſt was,*

1. GReat is the ſtrength and beauty of this place! which is founded by God in the high Mountains; which He hath peculiarly choſen for the ſeat of his Kingdom, and of his Prieſthood.

1. *HIS foundations is in the holy mountains.*

2. Though the Lord loves all the habitations of his people; yet none are ſo dear unto Him, as thoſe within the Gates of *Jeruſalem*: A principal part of which is *Sion.*

2. *The LORD loveth the gates of Sion, more then all the dwellings of Jacob.*

3. There is no City in the world, of which ſuch glorious things are foretold, or of which any thing can

3. *Glorious things are ſpoken of thee, O city of God. Selah.*

4. *I will*

now be ſaid, comparable to what we can truly boaſt of thee; that art the City, which God Himſelf hath ſeparated for his own habitation.

4. I will make mention of Rahab, and Babylon, to them that know me; behold, Philiſtia, and Tyre, with Ethiopia: this man was born there.

4. I do not deny the due praiſes which belong to other places and Countries; but rather am wont to make honourable mention, among my acquaintance and familiars, of *Egypt* and of *Babylon*; and of thoſe who are nearer to us, the *Philiſtines*, *Tyrians*, and *Arabians*: bidding them obſerve, that ſuch a notable perſon was born among them:

5. And of Sion it ſhall be ſaid, This and that man was born in her: and the Higheſt himſelf ſhall eſtabliſh her.

5. But what is this to *Sion*? of whom it ſhall be ſaid in future times, that (not ſuch a ſingle perſon, but) this and that man; a great many Worthies, and far more eminent, both in Learning and in Arms, but eſpecially in Piety, were born in her: for ſhe hath no meaner inſtructour than the moſt high; who ſhall ſettle

ſettle her in a flouriſhing eſtate, by educating and forming her inhabitants, to the moſt excellent qualities.

6. So that when He himſelf, whoſe eyes nothing can eſcape, ſhall look over the regiſter of thoſe Nations, and count the famous men they have produced; He ſhall find onely ſome one great man, and he comparatively of no great value, was born among them:

6. The LORD ſhall count when he writeth up the people, that *this* man *was born there. Selah.*

7. But in thee, O City of God, He ſhall find multitudes of excellent perſons, all eminent in their kind, even among thoſe of lower rank, as well as in the higher: And there ſhall be a conſtant ſucceſſion of ſuch; as there is of water from a ſpring.

7. As well the ſingers as the players on inſtruments ſhall be there: *all my ſprings* are *in thee.*

PSALM LXXXVIII.

A Song or Pſalm for the Sons of *Korah*, to the chief Muſician upon *Mahalath Leannoth*. *Maſchil* of *Heman the* Ezrahite.

ARGUMENT.

Who this Heman *was is uncertain. Not he who was the famous Singer in* David's *time; for he was of the Tribe of* Levi (1 Chron. *VI.* 32. *XV.* 17.) *whereas this was deſcended from* Zerah, *who was one of the Sons of* Judah, 1 Chron. *II.* 6. *where we find indeed not onely* Heman, *but* Ethan (*to whom the next Pſalm is aſcribed*) *mentioned as two of* Zerah's *Sons: But we cannot reaſonably think that they were, in thoſe early times, the Authours of theſe two Pſalms; becauſe* Ethan *plainly makes mention of* David, *and the promiſe which God had paſſed to him of a perpetual Kingdom.*

It remains therefore that theſe two here mentioned, were of the poſterity of thoſe Sons of Zerah (*and thence called* Ezrahites) *and had the Names of their noble Anceſtours given them, to perpetuate the memory of thoſe, who were ſo famous for wiſedom*, 1 King. *IV.* 31.

But in what time they lived cannot be certainly determined. It is probable when Jechoniah,

Jechoniah, *otherwiſe called* Jehojachin *(or after him* Zedekiah*) was taken, and carried captive to* Babylon; *together with abundance of the Nobility, and the principal Commanders and Artizans,* 2 King. *XXIV.* 14, 15, 16. *In ſome of which ranks I ſuppoſe this* Heman *was; who being caſt into a dark priſon (which hath made ſome fancy* Jehojachin *himſelf to have made it) Ver.* 6, 8. *or otherwiſe as miſerably treated as if he had been in a dungeon; bewails his private calamity: as* Ethan *in the next Pſalm doth the publick.*

Why it is called a Song-Pſalm *ſee upon the Title of* Pſal. *LXVII. It was to be ſung by the Sons of* Korah *interchangeably which is the meaning of* Leannoth) *upon a Flute or Pipe (ſee* Pſal. *LIII.) to the known tune of* Maſchil*: ſee* Pſal. *XXXII. Some paſſages in it may be applied to our Saviour's Death and Burial in his* Grave, *which the Prophet* Iſaiah *compares to a Priſon; and ſo is uſed by our Church upon* Good Friday.

1. O Mighty Lord, by whoſe gracious care and good providence, I have been hitherto preſerved, and on whom all my hopes of ſafety ſtill depend; I have not failed in this ſore affliction to im-

1. O *LORD God of my ſalvation, I have cried day* and *night before thee.*

2. Let

plore thy mercy, with moſt earneſt cries, without any intermiſſion.

2. Let my prayer come before thee: incline thine ear unto my cry.

2. Let them at laſt prevail I beſeech Thee; and do not reject my petition, accompanied with ſad moans and dolefull lamentations: but vouchſafe a favourable anſwer to it.

3. For my ſoul is full of troubles: and my life draweth nigh unto the grave.

3. For my Soul is overcharged with great variety of long continued evils: which have brought me ſo low, that there is but a ſtep between me and the grave.

4. I am counted with them that go down into the pit: I am as a man that hath *no ſtrength.*

4. All that know my condition look upon me, as utterly loſt; and I have no reaſon to think otherwiſe: being quite ſpent, and having no power at all to help my ſelf.

5. Free among the dead, like the ſlain that lie in the grave, whom thou remembreſt no more: and they are cut off from thy hand.

5. I am no longer one of this world, from whoſe ſociety I am quite ſeparated: there is little difference between me, and thoſe, who being ſlain in a Battel, and caſt all together into one common grave, are no further regarded; or thoſe whoſe

whoſe families are ſo wholly exſtirpated, that there are none left to preſerve their memory.

6. For Thou haſt thruſt me down into a deep and diſmal Dungeon (which I can compare to nothing but a Grave;) wherein I lie neglected, and ſee no hope of being delivered.

6. Thou haſt laid me in the loweſt pit, in darkneſs, in the deeps.

7. My ſpirit is ready to ſink under the weight of thy diſpleaſure: while my calamities fall upon me ſo faſt, and ſo heavily (like the mountainous waves of the Sea) one after another; that it is impoſſible to expreſs the ſoreneſs of my affliction.

7. Thy wrath lieth hard upon me, and thou haſt afflicted me *with all thy waves. Selah.*

8. I am not allowed to have any familiarity with my friends or acquaintance; no more then if I were in another world: And as for other men, they abominate to come into ſuch a loathſome place; where I am kept ſo cloſe, that I have no means of getting out.

8. Thou haſt put away mine acquaintance far from me: thou haſt made me an abomination unto them: I am *ſhut up, and I cannot come forth.*

9. Mine

9. Mine eye mourneth by reaſon of affliction: LORD, I have called daily upon thee, I have ſtretched out my hands unto thee.

9. Nor can I doe any thing there but weep, till I am almoſt blind by reaſon of the miſeries I endure: onely I ceaſe not to look up unto Thee, O Lord, continually, who art my onely companion in this ſolitary and helpleſs condition; imploring thy aid with fervent prayers, and longing expectations; ſaying,

10. Wilt thou ſhew wonders to the dead? ſhall the dead ariſe and *praiſe thee? Selah.*

10. Make haſte, good Lord, to deliver me, if Thou intendeſt any kindneſs to me; otherwiſe I ſhall preſently periſh, and then, without the greateſt Miracle, there is no help for me: For can I with any reaſon expect, that Thou ſhouldeſt doe wonders for me among the dead, when Thou wouldeſt doe nothing for me, while I was alive? and raiſe me out of my grave, when Thou wouldeſt not bring me out of priſon?

11. Shall thy loving-kindneſs be

11. Now is the time to declare the love Thou beareſt

reſt to me; and to perform the promiſe Thou haſt made to them that faithfully ſerve Thee: For if Thou doſt defer thy relief, I die; and what can I hope for, when I am rotten in my grave?

declared in the grave? or *thy faithfulneſs in deſtruction?*

12. Shall thy power be apparent there, where nothing is ſeen? And wilt Thou convince men how good and how juſt Thou art to thy ſervants, in the place where they are no more remembred?

12. *Shall thy wonders be known in the dark? and thy righteouſneſs in the land of forgetfulneſs?*

13. Thus, O Lord, I cry unto Thee in the anguiſh of my ſoul: which keeps me awake to preſent my prayers unto Thee, before the morning light.

13. *But unto thee have I cried, O LORD, and in the morning ſhall my prayer prevent thee.*

14. Though alas! they have no effect; but I ſee my ſelf deſerted, notwithſtanding all my prayers, in theſe miſerable ſtraits; wherein I lie ſighing to think what the reaſon ſhould be, that Thou denieſt me thy help, and takeſt no notice of me.

14. *LORD, why caſteſt thou off my ſoul?* why *hideſt thou thy face from me?*

15. *I* am

15. *I am afflicted and ready to die from my youth up: while I ſuffer thy terrours, I am diſtracted.*

15. Which is the more ſtrange, becauſe I faint away under my miſery, which hath continued many years, and under the ſad proſpect I have before me, of more dreadfull calamities: which ſo aſtoniſh me, that I know not what to doe with my ſelf.

16. *Thy fierce wrath goeth over me, thy terrours have cut me off.*

16. I onely bemoan over again my forlorn eſtate, which grows ſtill more deplorable; I ſuffer not merely the effects of thy anger (Ver. 7.) but of thy ſevereſt and moſt terrible diſpleaſure: wherewith I am ſo overwhelmed and oppreſſed, that I am ſcarce able to fetch my breath.

17. *They came round about me daily like water, they compaſſed me about together.*

17. Which way ſoever I turn my ſelf, I find that I am inviron'd with them: and they increaſe continually, like flouds of water, coming from ſeveral places, and at laſt meeting all together, to incloſe and ſwallow me up.

18. *Lover and friend haſt thou*

18. And there is no Friend, no Neighbour

comes near me, to give me the leaſt conſolation: But all they whoſe ſweet ſociety was wont to help to mitigate my ſorrow, are either dead; or kept from my ſight; or hide themſelves for fear of being thruſt down together with me, into this dolefull place.

put far from me, and *mine acquaintance into darkneſs.*

PSALM LXXXIX.

Maſchil of *Ethan* the *Ezrahite.*

ARGUMENT.

The Authour of this Pſalm was near of kin to him that made the former (ſee the Argument there) and they lived I ſuppoſe in the ſame time. Onely Heman *bewailed ſome private affliction, which was befallen himſelf; whereas* Ethan *(after a thankfull acknowledgment of the benefits* God *had beſtowed upon them, and eſpecially of his promiſe made to* David *by* Samuel, *and* Nathan, *of ſettling the Kingdom upon him and his poſterity for ever) laments moſt ſadly the publick calamity; by the ſubverſion of the Royal Family and Government, in the days*

of

of Jehojachin *or of* Zedekiah. *Whoſe miſerable fate ſeems in the concluſion of this Pſalm, to be bewailed with the greater paſſion; becauſe it looked like a breach of God's promiſe to* David : *and gave the* Babylonians *and other Nations, who aſſiſted in their deſtruction, occaſion to ſay; that notwithſtanding all the promiſes they boaſted of, and the fidelity of their God in the performance, there was now a period put to* David's *Family and Kingdom.*

That's the cleareſt account I can give of the meaning of the laſt clauſe of the laſt verſe but one: where we reade that they reproached the foot-ſteps of his Anointed. *The word we render* foot-ſteps, *ſignifies properly the* heel of a mans foot: *and from thence is tranſlated to ſignifie the* end *of any thing, as in* Pſal. *CXIX.* 33. *Which notion of it, in my judgment, beſt ſuits with all that goes before in this Pſalm; concerning the ſtability of* David's *Kingdom: which their enemies now boaſted (as we would expreſs it in our preſent language) they ſaw upon its laſt legs. And the truth is, it was never reſtored to that Family, till* Chriſt *the great Son of* David *came: to whom ſome paſſages in this Pſalm are applied by the* Jews *themſelves; in both the* Bereſiths, *and in other Books; to which* Abenezra *and* R. Solomon *conſent.*

Why this Pſalm is called Maſchil *ſee* Pſal. *XXXII. But why any ſhould fancy, as ſome have done, that it was made by* Jehojachin *after he came out of Priſon* (2 King. *XXV.* 27, 28.) *I cannot conceive: unleſs the firſt words moved them to think that he, who in the foregoing Pſalm ſpeaks of himſelf as in a Dungeon, gives God thanks here for his deliverance.*

1. THE innumerable calamities that are befaln us ſhall not blot out the memory of the innumerable benefits, which the Lord hath formerly beſtowed on us: but I will ſing of them without ceaſing; and indeavour to make all poſterity believe, notwithſtanding our preſent deſolation, that Thou art faithfull and conſtant to thy word.

1. *I Will ſing of the mercies of the* LORD *for ever: with my mouth will I make known thy faithfulneſs to all generations.*

2. For I am confident thy Mercy, which is immovable and indures for ever, will raiſe us out of theſe ruines: thy promiſes being as firm and ſtedfaſt as the heavens; in which we ſee an image of the un-

2. *For I have ſaid, Mercy ſhall be built up for ever: thy faithfulneſs ſhalt thou eſtabliſh in the very heavens.*

3. *I have*

changeableneſs of thy Nature, and of thy will.

3. I have made a covenant with my choſen, I have ſworn unto David my ſervant.

3. Which Thou didſt declare by thy Prophet, ſaying, (1 *Sam.* XVI. 13. 2 *Sam.* III. 9, 10. V. 2. VII. 15, 16, 28.) I have choſen *David* my faithfull Servant, to be the Governour of my people; and have made a Covenant with him, confirmed by an Oath:

4. Thy ſeed will I eſtabliſh for ever, and build up thy throne to all generations. Selah.

4. That not onely he, but his Children after him ſhall be ſettled in the Throne: which, though it totter ſometime, or be thrown down, ſhall be raiſed again; and continued throughout all ſucceeding generations.

5. And the heavens ſhall praiſe thy wonders, O LORD: thy faithfulneſs alſo in the congregation of the ſaints.

5. For which ſtupendious kindneſs, if we ſhould forget to praiſe Thee, or in this our calamitous condition diſtruſt thy power and fidelity to make it good; the heavenly inhabitants will not fail to doe it: but in their holy Aſſemblies confeſs them both, with their ſolemn praiſes.

6. For there are none of the powers of the air they know (much leſs any upon earth) that can reſiſt the Lord, and hinder the fulfilling of his will: The mightieſt among themſelves, they are ſenſible, are not to be compared with his Majeſty, to whom they are but Miniſters.

6. For who in the heaven can be compared unto the LORD? who among the ſons of the mighty can be likened unto the LORD?

7. And when they aſſemble, in the greateſt numbers, and make the moſt glorious Court, ſtand in great fear and dread of Him: attending, with awfull reverence, what commands He will be pleaſed to lay upon them.

7. God is greatly to be feared in the aſſembly of the ſaints: and to be had in reverence of all them that are *about him.*

8. With whom I will join, O Lord the Commander of all theſe heavenly Hoſts; and celebrate thy Name on earth, as they do in heaven, ſaying: Where is he among them all, that can equal Thee, O moſt powerfull Lord; whoſe Faithfulneſs is as ready to fulfill thy Promiſes, as the Angels are to execute thy Commands.

8. O LORD God of hoſts, who is a ſtrong LORD like unto thee? or to thy faithfulneſs round about thee?

9. Thou

9. Thou ruleſt the raging of the Sea: when the waves thereof ariſe, thou ſtilleſt them.

9. The Sea it ſelf, which ſubmits to no body elſe, is under thy Government: who, when it is a calm, makeſt it ſwell, as if it would overflow the earth; and reduceſt it, when it is in its greateſt rage, to a perfect ſtilneſs again.

10. Thou haſt broken Rahab in pieces, as one that is ſlain: thou haſt ſcattered thine enemies with thy ſtrong arm.

10. There the *Egyptians*, who had been wounded before with many other grievous plagues, were utterly overthrown: and with the like irreſiſtible power the *Canaanites* were ſcattered; at the entrance of thy people, into the promiſed Land.

11. The heavens are *thine, the earth alſo* is *thine:* as for *the world, and the fulneſs thereof, thou haſt founded them.*

11. For Thou art the owner of things, both in heaven and earth, and haſt the juſteſt right to diſpoſe of them, to whom Thou pleaſeſt: becauſe the world, and all the inhabitants of it, are thy Creatures.

12. The north and the ſouth thou haſt created them: Tabor and Hermon ſhall rejoice in thy name.

12. Whether we caſt our eyes to the Southern or Northern parts of the earth; to the Weſt, towards *Tabor*, or Eaſtwards towards *Hermon*;

mon: they all acknowledge Thee their Creatour; and rejoice in thy bountifull Providence, which inriches them with all things needfull for them.

13. And thy power extending it ſelf throughout the whole, always effects in every place, whatſoever Thou deſigneſt: whether it be to puniſh evil-doers, or to preſerve and exalt them that doe well.

13. *Thou haſt a mighty arm: ſtrong is thy hand,* and *high is thy right hand.*

14. But none ſhall be able to ſay Thou doeſt them any wrong: Becauſe Thou doſt not rule the world merely by thy abſolute power; but haſt placed thy principal glory in juſtice and equity, mercy and fidelity; from which Thou never ſwerveſt.

14. *Juſtice and judgment* are *the habitation of thy throne: mercy and truth ſhall go before thy face.*

15. Happy then are the people who live under thy righteous and mercifull Government; and hear the Trumpet ſound, which ſignifies the royal preſence of thy Majeſty among them, and calls them to attend

15. *Bleſſed* is *the people that know the joyfull ſound: they ſhall walk, O LORD, in the light of thy countenance.*

16. *In*

upon Thee (X. *Numb.* 10.) They ſhall ſpend their days moſt chearfully, O Lord; being ſecure of thy favour, which will let them want nothing that is good for them.

16. *In thy name ſhall they rejoice all the day: and in thy righteouſneſs ſhall they be exalted.*

16. They ſhall not barely rejoice, but triumph, and that continually; in thy love to them, and thy power to defend them: and, walking in thy holy Laws, ſhall by thy goodneſs be highly exalted, and made ſuperiour to all their enemies.

17. *For thou* art *the glory of their ſtrength: and in thy favour our horn ſhall be exalted.*

17. For they owe not their conqueſts to their own valour, or forces, though never ſo great; but it is Thou who giveſt illuſtrious Victories, to the ſmalleſt Armies: And therefore by thy favour we hope that our Empire, which is now broken, ſhall be raiſed again to its former ſplendour.

18. *For the* LORD *is our defence: and the*

18. For the Lord is ſtill our Protector, though our Prince be taken, and made unable

unable to defend us: He whom *Iſrael* adores, and acknowledges infinitely to tranſcend all other Beings, is our King and Governour.

holy One of Iſrael is our King.

19. Who then didſt reveal thy mind, in a Viſion, to the holy Prophet *Samuel*,* (1 *Sam.* XVI. 1.) when the *Philiſtines* defied *Iſrael*, and grew terrible to them, (XVII. 10, 11, 24.) ſaying; I have provided myſelf a valiant Champion, (1 *Sam.* XVI. 18.) to be your deliverer, (2 *Sam.* III. 18.) I have deſigned a perſon of ſingular worth, from among the common people, (1 *Sam.* XVI. 11.) to be promoted to the Kingdom.

* Nathan. 1 Sam. 7. 5.

19. *Then thou ſpakeſt in viſion to the holy One, and ſaideſt, I have laid help upon* one that is *mighty: I have exalted* one *choſen out of the people.*

20. I have obſerved *David* (1 *Sam.* XVI. 1.) and find him a man that will faithfully ſerve me: Go, and anoint him with the holy Oil; for I intend him for the Governour of my people.

20. *I have found David my ſervant: with my holy oil have I anointed him.*

21. With whom I will always be powerfully preſent, for his aſſiſtance

21. *With whom my hand ſhall be eſtabliſhed: mine*

arm

arm alſo ſhall ſtrengthen him.

(1 *Sam.* XVII. 45, *&c.*) and never deſert him, as I did *Saul*: (XVIII. 12, 24, 28.) But my mighty power ſhall extraordinarily ſtrengthen him, in all his enterpriſes, 1 *Sam.* XXX. 6. 2 *Sam.* VIII. 6, 14.

22. *The enemy ſhall not exact upon him: nor the ſon of wickedneſs afflict him.*

22. The ſubtileſt of his enemies, ſhall not be able to circumvent him; nor the moſt malicious, how powerfull ſoever, oppreſs him.

23. *And I will beat down his foes before his face, and plague them that hate him.*

23. But after all their vain attempts I will not onely protect him, from their crafty violence; but ſubdue all his adverſaries under him, and deſtroy thoſe that hate him, 2 *Sam.* VII. 9.

24. *But my faithfulneſs and my mercy* ſhall be *with him: and in my name ſhall his horn be exalted.*

24. He ſhall ever find me, not onely faithfull in my promiſe to him but, kind above his expectation: and, by my powerfull aſſiſtance, and his confidence in it, his authority ſhall be highly exalted, 1 *Chron.* XIV. 17. 2 *Sam.* VII. 9, VIII. 13,

25. On

25. On one hand he ſhall conquer the *Philiſtines*, and thoſe that live upon the coaſt of the Sea, (2 *Sam.* VIII. 1.) and on the other hand the *Syrians*, as far as *Tigris* and *Euphrates*, (2 *Sam.* VIII. 9, *&c.* X. 16, 19.)

25. *I will ſet his hand alſo in the ſea, and his right hand in the rivers.*

26. For he ſhall intirely depend on me in all his diſtreſſes, and fly to me for ſuccour, as a Child to his Parent; ſaying, with more then uſual love and confidence, Thou art my Father, as well as my omnipotent God, from whom alone I expect protection and deliverance.

26. *He ſhall cry unto me, Thou* art *my father, my God, and the rock of my ſalvation.*

27. Which I will never fail to afford him, till I raiſe him to the prime dignity, among all thoſe whom I call my Sons; and ſet him ſo high above all other Kings in the world, that he ſhall be a moſt eminent Type of my Son *Chriſt*, the King of kings, and the Lord of lords.

27. *Alſo I will make him* my *firſt-born, higher then the kings of the earth.*

28. Nothing ſhall alter theſe kind intentions to-

28. *My mercy will I keep for him*

for

for evermore, and my covenant ſhall ſtand faſt with him.

ward him; but I will always have a love for him, and faithfully perform my Covenant with him.

29. *His ſeed alſo will I make* to endure *for ever, and his throne as the days of heaven.*

29. Which is, that his Family ſhall never be extinct; but, notwithſtanding the changes which all things are ſubject unto here below, have the royal power continued in it, as long as the heavens endure, 2 *Sam.* VII. 16, 28, 29. I. *Luke* 32, 33.

30. *If his children forſake my law, and walk not in my judgments;*

30. If his Succeſſours indeed ſhall depart from the Law, which I have given you by my Servant *Moſes*, and not judge my people righteouſly;

31. *If they break my ſtatutes, and keep not my commandments:*

31. If they prophanely neglect, or corrupt my Religion, and obſerve not the reſt of the Rules of life, which I have enjoined them:

32. *Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.*

32. Then will I execute the threatnings which are in my Law, (XXVI. *Levit.*) upon them; and puniſh their tranſgreſſions with ſore diſeaſes, and their Idolatries

latries with ſeveral plagues, (2 *Sam.* VII. 14.)

33. But I will not ſo chaſtiſe them, as never more to doe good to his Family; (2 *Sam.* VII. 25.) but will ſtill have a kindneſs for it, and faithfully keep my promiſe with it, 1 *King.* XI. 34,36. XV.4. 2 *King.* VIII. 19, *&c.*

33. *Nevertheleſs, my loving-kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.*

34. I will not violate the Covenant I have made with *David* (2 *Chron.* XXI. 7.) nor retract the promiſe, which I have ſolemnly paſſed to his Family.

34. *My covenant will I not break, nor alter the thing* that is *gone out of my lips.*

35. For I have unalterably ſworn by my own incommunicable excellencies, that I will as ſoon ceaſe to be what I am, as deceive him.

35. *Once have I ſworn by my holineſs, that I will not lie unto David.*

36. His Family (as I ſaid Verſe 29.) ſhall never be quite extinct; but always remain in my favour, and hold the royal dignity, as long as the Sun ſhineth.

36. *His ſeed ſhall endure for ever, and his throne as the ſun before me.*

37. The Moon may as well fall from her Orb, as his Authority fall to the

37. *It ſhall be eſtabliſhed for ever as the moon, and*

as

as *a faithfull witnes in heaven. Selah.*

ground and rise no more: Let that be a witness of my fidelity, when you look upon it; (XXXIII. *Jer.*20, 21.) and conclude, that after all the changes and eclipses his Kingdom may suffer, it shall stand as fast, as that and all the rest of the heavenly bodies.

38. *But thou hast cast off and abhorred, thou hast been wroth with thine anointed.*

Jehojachin like by 2 King. 24. 8.

38. But all these promises, alas! so sacredly confirmed, and oft repeated, have not secured it from a dismal subversion: For Thou hast rejected, with the greatest contempt and indignation, our Sovereign; one of the posterity of *David*, and his lawfull successour in the Kingdom, 2 *King.* XXIV. 20. XXV. 6, 7. IV. *Lam.* 20.

39. *Thou hast made void the covenant of thy servant: thou hast prophaned his crown*, by casting it *to the ground.*

39. Thou seemest not to regard the Covenant made with that thy faithfull Servant (which Thou promisedst not to break, Ver.34.) and instead of raising his Family higher then all other Kings (Ver. 27.) hast suffered it to lose all its Autho-

they have first broke ye condition on yr part v. 31, 32

rity; which, together with the royal Diadem, is vilely trodden under foot.

40. Thou haſt broken down all the walls of *Jeruſalem*, (2 *King.* XXV. 10.) and made all his fortified places a mere deſolation.

40. *Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruine.*

41. So that he hath no defence againſt thoſe who have a mind to make a prey of him, (2 *King.* XXIV. 2.) and is now ſcorned and derided by thoſe, who formerly dreaded him.

41. *All that paſs by the way ſpoil him: he is a reproach to his neighbours.*

42. Thou haſt made his adverſaries (whom Thou promiſedſt to depreſs, Ver. 23.) far ſtronger then himſelf: they have executed all that they deſigned, and now triumph in his ruin.

42. *Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoice.*

43. His forces have done him no ſervice; but, being ſhamefully routed, durſt never rally again, to make any oppoſition to their enemies.

43. *Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battel.*

44. Thou haſt put out that ſplendour, which we thought ſhould have been

44. *Thou haſt made his glory to ceaſe, and caſt his throne*

throne down to the ground.

perpetual; (Ver. 37, 38.) and haſt utterly overturned his Kingdom.

45. *The days of his youth haſt thou ſhortned: thou haſt covered him with ſhame. Selah.*

45. Thou haſt made a ſpeedy end of the reign of *Jehojachin*, who in his youth is made a ſlave: (2 *King.* XXIV. 8, *&c.*) and ſuffered *Zedekiah* to be moſt diſgracefully condemned as a rebel, to loſe his eyes, and remain a priſoner all the days of his life, 2 *King.* XXV. 6, 7.

46. *How long, LORD, wilt thou hide thy ſelf for ever? ſhall thy wrath burn like fire?*

46. O what a ſad condition is this, in which Thou ſeemeſt wholly to neglect us! But, O Lord, wilt Thou never appear for us again, and put a period to our miſeries? wilt Thou let thy anger burn, till we be utterly conſumed?

47. *Remember how ſhort my time is: wherefore haſt thou made all men in vain?*

47. Our natural weakneſs pleads for ſome mercy; and imboldens us to beſeech Thee, that, ſince we muſt not onely die unavoidably, but a ſhort time will bring us to our graves, Thou wilt be pleaſed to let us ſpend that little time in

rity; which, together with the royal Diadem, is vilely trodden under foot.

40. Thou haſt broken down all the walls of *Jeruſalem*, (2 *King.* XXV. 10.) and made all his fortified places a mere deſolation.

40. Thou haſt broken down all his hedges, thou haſt brought his ſtrong holds to ruine.

41. So that he hath no defence againſt thoſe who have a mind to make a prey of him, (2 *King.* XXIV. 2.) and is now ſcorned and derided by thoſe, who formerly dreaded him.

41. All that paſs by the way ſpoil him: he is a reproach to his neighbours.

42. Thou haſt made his adverſaries (whom Thou promiſedſt to depreſs, Ver. 23.) far ſtronger then himſelf: they have executed all that they deſigned, and now triumph in his ruin.

42. Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoice.

43. His forces have done him no ſervice; but, being ſhamefully routed, durſt never rally again, to make any oppoſition to their enemies.

43. Thou haſt alſo turned the edge of his ſword, and haſt not made him to ſtand in the battel.

44. Thou haſt put out that ſplendour, which we thought ſhould have been

44. Thou haſt made his glory to ceaſe, and caſt his throne

throne down to the ground.

perpetual; (Ver. 37, 38.) and haſt utterly overturned his Kingdom.

45. *The days of his youth haſt thou ſhortned: thou haſt covered him with ſhame. Selah.*

45. Thou haſt made a ſpeedy end of the reign of *Jehojachin*, who in his youth is made a ſlave: (2 *King.* XXIV. 8, *&c.*) and ſuffered *Zedekiah* to be moſt diſgracefully condemned as a rebel, to loſe his eyes, and remain a priſoner all the days of his life, 2 *King.* XXV. 6, 7.

46. *How long, LORD, wilt thou hide thy ſelf for ever? ſhall thy wrath burn like fire?*

46. O what a ſad condition is this, in which Thou ſeemeſt wholly to neglect us! But, O Lord, wilt Thou never appear for us again, and put a period to our miſeries? wilt Thou let thy anger burn, till we be utterly conſumed?

47. *Remember how ſhort my time is: wherefore haſt thou made all men in vain?*

47. Our natural weakneſs pleads for ſome mercy; and imboldens us to beſeech Thee, that, ſince we muſt not onely die unavoidably, but a ſhort time will bring us to our graves, Thou wilt be pleaſed to let us ſpend that little time in

more eaſe; and not live, as if we were made for nothing elſe, but onely to be miſerable and to die.

48. For where is the man, whoſe conſtitution is ſo firm, that he ſhall not yield to death? For what ability have we, though our enemies ſhould not thus deſtroy us, to defend our ſelves from the power of the grave?

48. *What man* is he that *liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.*

49. Lord! what a difference is there between our times, and thoſe, when Thou waſt ſo exceeding good to *David?* And ſwareſt, moſt faithfully to continue to him for ever thy loving-kindneſs? which we beſeech Thee now reſtore unto us.

49. *LORD, where* are *thy former loving-kindneſſes*, which *thou ſwareſt unto David in thy truth?*

50. Shew, O Lord, that Thou doſt not forget the ſcoffs and jeers; whereby our enemies augment the ſufferings of thy ſervants: there is nothing I lay to heart ſo much, as all the reproaches of many and mighty Nations.

50. *Remember, LORD, the reproach of thy ſervants*; how *I do bear in my boſom* the reproach of *all the mighty people*;

51. *Where-*

51. *Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footſteps of thine anointed.*

51. Who are thy enemies as well as ours; and have blaſphemed Thee, O Lord, and mockt at Thee: as if our ſlavery were the effect of thy inability to protect us; and as if there were an end of the Family and Kingdom of *David*, thine anointed, which Thou ſaideſt ſhould laſt for ever.

52. *Bleſſed be the LORD for evermore. Amen, and amen.*

52. But let them laugh on; neither their ſcoffs, nor our calamity, ſhall hinder us from praiſing the Lord, and ſpeaking good of Him continually; in aſſured hope that He will at laſt deliver us. Let it be ſo, we beſeech Thee; Let it be ſo, as we deſire and hope: that we may ever praiſe Thee for our happy reſtauration.

The End of the THIRD *Book of Pſalms.*

The Fourth BOOK OF PSALMS.

PSALM XC.

A Prayer of *Moſes*, the man of God.

ARGUMENT.

Here begins the FOURTH Book of Pſalms: in this differing from the reſt, that as thoſe of the firſt *Book are moſt of them aſcribed to* David, *and thoſe of the* ſecond, *in great part to the Sons of* Korah, *and thoſe of the* third *to* Aſaph; *ſo there are few of theſe, whoſe Authour is certainly known: and therefore, I ſuppoſe, were all put together, in one and the ſame Collection. The firſt of them indeed being made by* Moſes, *the Hebrews have entertained a conceit (which Saint* Hierom *and Saint* Hilary *alſo follow) that he was the Authour alſo of the* Ten *next immediately inſuing. But, as there is no reaſon*

reaſon for that (it will appear in due place) ſo I can ſee no cauſe why we ſhould fancy David, *or ſome of the Children of* Moſes *in his time, or a* ſinger *of that name (as* Aben Ezra *conjectures) to have compoſed this preſent Pſalm: when not onely the Title expreſly gives it to that* Moſes *who was* the Man of God *(as their Law giver is called XXXIII.* Deut. 1.*) or that famous Prophet, by whom God ſpake to them; but the* Chaldee *Paraphraſe, and the very matter of the Pſalm ſufficiently ſhew, that it was a Meditation of his, when the people offended ſo highly againſt God in the Wilderneſs (eſpecially by murmuring at the Relation the Spies brought them of the good Land, XIV.* Numb.*) that He ſhortned their lives, to* ſeventy *or* eighty *years at the moſt; and ſuffered them not to arrive at the age of their Anceſtours, or of* Moſes, Caleb *and* Joſhua: *whoſe lives he prolonged to an* hundred and twenty *years.*

Which grievous puniſhment Moſes *prays God, they may lay to heart ſeriouſly, and ſo recover his favour, (Ver.* 12, &c.*) who is the eternal God, as he tells them (in the beginning of the Pſalm) and had been, in a particular manner, kind to their Progenitours in former Generations.*

This is the ſubſtance of the Pſalm: which the Collectour of this Book, thought fit to place in the very beginning of it; becauſe of

the great antiquity of this Pſalm, and the dignity of its Authour.

1. O Lord, who ſuſtaineſt and governeſt the whole world, Thou haſt been the conſtant Protectour of our Nation for many Ages: having afforded all things neceſſary for the defence and ſecurity of our Forefathers, *Abraham*, *Iſaac* and *Jacob*; when they had no certain dwelling-place, but were ſtrangers in the Land whither we are going: and ſupported us in the Land of *Egypt*; where, in a time of dearth, Thou madeſt an ample proviſion for us; as Thou haſt alſo done hitherto, in this barren deſert.

1. *LORD, thou haſt been our dwelling-place in all generations.*

2. Where, though we have no Towns nor Houſes, we ought to think our ſelves ſafe; and to truſt in Thee, who art the ſame mighty God, Thou ever waſt (not onely before we and our Forefathers were made, but before the mountains aroſe

2. *Before the mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting thou* art *God.*

3. Thou

out of the waters, and Thou commandedſt the reſt of the earth, and this beautifull world to appear) and ever wilt be, whatever changes there be here, without any alteration.

3. Thou turneſt man to deſtruction: and ſayeſt, Return ye children of men.

3. We have highly offended Thee indeed, and ſo did our firſt Parents; who became thereby moſt wretched and miſerable Creatures, and were doomed by Thee to return to the duſt, out of which they were formed: as all their poſterity muſt do, whenſoever Thou ſummoneſt them to obey that ſentence, Thou haſt paſſed upon them.

4. For a thouſand years in thy ſight are but *as yeſterday when it is paſt, and* as *a watch in the night.*

4. And ſhould we have a reprieve for a longer time, then our firſt Father *Adam*, and ſome of his ſucceſſours had, who lived near to a *thouſand* years; we ſhould be wretched ſtill: eſpecially, when we compared our ſelves with Thee; in whoſe account the longeſt life is as inconſiderable as one

day, and that when it is ſpent and gone; nay, as three or four hours, which paſs away in ſleep.

3 hours each watch of ye night.

5. But alas! in theſe ages Thou carrieſt men away ſuddenly; as a violent torrent doth thoſe things, it meets withall in its paſſage: they vaniſh like a dream, when we awake; and are as graſs, which in the morning is grown higher and ſtronger then it was;

5. Thou carrieſt them away as with a floud, they are as *a ſleep: in the morning* they are *like graſs* which *groweth up.*

6. But, how flouriſhing and freſh ſoever it then appear, is cut down before night, and loſes all its beauty: ſuch is the frailty of man; who now is in vigorous health, and anon languiſhes, and falls to the earth.

6. In the morning it flouriſheth, and groweth up; in the evening it is cut down and withereth.

7. This, I am ſure, is our condition; who have ſo provoked Thee to anger by our ſins, that we periſh in an inſtant, (XVI. *Numb.* 35, 46.) and are perpetually diſturbed with dreadfull apprehenſions of thy heavieſt diſpleaſure, XVII. *Numb.* 12, 13.

7. For we are conſumed by thine anger, and by thy wrath are we troubled.

8. Thou

8. *Thou haſt ſet our iniquities before thee: our ſecret* ſins *in the light of thy countenance.*

8. After many threatnings, Thou haſt proceeded, as a righteous Judge, to call us to a ſevere account for all our foul crimes; though never ſo ſecretly committed: and makeſt it appear, by our puniſhments, to all the world (XIV. *Numb.* 20, *&c.*) that we are a perverſe generation; though we pretend to thy ſervice.

9. *For all our days are paſſed away in thy wrath: we ſpend our years as a tale* that is told.

9. For we conſtantly feel ſome effects or other of thine anger; whereby our lives decline exceeding faſt, and many times, before we can ſay what's this, is at an end.

10. *The days of our years* are *threeſcore years and ten, and if by reaſon of ſtrength* they be *fourſcore years, yet is their ſtrength labour and ſorrow: for it is ſoon cut off, and we flie away.*

10. We fall ſhort of the days of our Forefathers; being now all doomed to periſh in the Wilderneſs, and not to exceed, commonly, the age of *LXX.* or (if men be of a vigorous conſtitution) at moſt of *LXXX.* years: the beſt part of which alſo, is ſpent in toilſome travels (XX. *Num.* 14. XXI. 4. XXXI. 11. II. *Deut.*

II. *Deut.* 1, 3, *&c.*) and much sorrow and vexation; to see the strongest among us, cut down like grass in a moment, or at least making great haste unto their graves.

11. And yet alas! who is there that seriously considers and lays to heart, the dreadfull effects of thy displeasure; which irresistibly falls upon us? (XXV. *Num.* 1, 2, 3, *&c.*) or with such a pious fear, as it ought to excite, takes any care to prevent more terrible punishments, then those we have felt already?

11. *Who knoweth the power of thine anger? even according to thy fear,* so is *thy wrath.*

God really inflicts wt Sinners fear, viz. Death & yt before ye time set for former Ages.

12. Lord, do Thou touch us with a sense of thy judgments; that we may not presume thus foolishly to offend Thee, as our Fathers have done: but, making a just account of the shortness and uncertainty of our lives, may wisely apply our selves to make the best use we can of them, in repenting of our sins.

12. *So* [illegible] us *to number our days, that we may apply* our *hearts unto wisedom.*

13. Re-

13. *Return, O LORD, how long? and let it repent thee concerning thy ſervants.*

13. And then be pleaſed to turn thy ſeverity into kindneſs towards us: Let it ſuffice, good Lord, that we have indured ſo many and long puniſhments; and now at laſt revoke or mitigate the ſentence Thou haſt paſt upon us, who, though very diſobedient, are thy ſervants.

14. *O ſatisfie us early with thy mercy; that we may rejoice and be glad all our days.*

14. O let us ſee ſome appearance of thy love to us; which may ſatisfie and chear our languiſhing ſouls, like the morning light after a tedious night: and inſtead of ſighs and groans, fill us with ſhouts of joy, all the remainder of our days.

15. *Make us glad according to the days* wherein *thou haſt afflicted us*, and *the years* wherein *we have ſeen evil.*

15. Compenſate our paſt troubles with future comforts; and make our happineſs to equal, if not exceed, the miſery we have ſuffered.

16. *Let thy work appear unto thy ſervants, and thy glory unto their children.*

16. Declare to all the world, that Thou haſt not quite forſaken us thy ſervants: but wilt ſtill work wonders for us; and doe more glorious and magnificent

ficent things for our Children, though we have ſinned againſt Thee, XX. *Numb.* 17, 18, *&c.* XXXI. 2. II. *Deut.* 25. III. 24.

17. Let them inherit, by the ſpecial favour of the Lord our God, that lovely and pleaſant Land, (XLIX. *Gen.*15. VIII.*Deut.*7,8,*&c.*) which He hath promiſed to give us: and, for that end, direct and proſper our arms; that what we ſhall attempt in vain, if we be left to our ſelves, may ſucceſsfully be atchieved by thy aſſiſtence, (VIII. *Deut.* 17, 18, *&c.* XXXI. 6, 7, 8.) O proſper Thou our undertaking; and make our arms victorious.

17. *And let the beauty of the LORD our God be upon us: and eſtabliſh thou the work of our hands upon us, yea, the work of our hands eſtabliſh thou it.*

PSALM

PSALM XCI.

ARGUMENT.

The Authour of this Pſalm is not known: but the occaſion ſeems to have been ſome great Peſtilence; in which the Pſalmiſt commends an humble confidence in God, and ardent love to Him, as the beſt ſecurity both in that, and in all other dangers. Maimonides *thinks (as other of the Rabbins alſo do) that the Pſalmiſt hath a peculiar reſpect to the incurſions of evil ſpirits, Ver.* 5, 6. *as in the following Verſes,* 7, 8. *to thoſe miſchiefs which may come from the hand of evil men. And as far as thoſe Spirits had any hand in the Peſtilence here ſpoken of, his opinion is true; and his words in general are very ſignificant, that the Pſalmiſt here* treats elegantly of that great Providence, which protects and keeps us from all evils, both univerſal and particular, *&c. Thus he diſcourſes in his* More Nevochim *Part* III. *Chap.* 51. *where we have the reaſon of that name which is given to this Pſalm by the* Talmudiſts; *who call it* A Song of evil Spirits. *See* Buxtorf. *Lex. Talmud. in the word* שֵׁד.

Now there is no Peſtilence ſo likely to have given occaſion to this Pſalm, as that in the latter end of David's *Reign: who*

who having numbred the people, and not made thoſe acknowledgments to God which the Law in that caſe preſcribed, (XXX. Exodus 12.*) had this ſad choice given him by the Prophet* Gad, *whether he would be puniſhed for his negligence by Famine, or by the Sword of his Enemies, or by Peſtilence. And ſubmitting to the laſt (which God ſent a deſtroying Angel to inflict,* 2 Sam. *XXIV.* 15, 16.*) was taught, it is not unlikely, by that Prophet, called* David's Seer, *to recommend himſelf to the Divine Protection, in the words of this Pſalm. For that* David *himſelf was the Authour, as ſome conceive, is not ſo probable; becauſe there is no ſuch confeſſion of his Sin, and deprecation of the Divine Diſpleaſure in this Pſalm, as we reade he made on that occaſion,* 2 Sam. *XXIV.* 1 Chron. *XXI. unleſs we will imagine that he made this Pſalm after that Plague; to direct and excite all others, to make God their refuge, as he had done, in ſuch like calamities.*

And this is far more probable, then that it ſhould be made by Moſes, *as ſome of the Hebrews fancy; for none of the plagues in his time were ſo great as that in* Davids: *and the moſt of them fell on thoſe whom God had condemned to die in the Wilderneſs, (as he in the foregoing Pſalm commemorates) and therefore he could not promiſe long life to them upon any terms; as the Pſalmiſt here*

here doth to the man that confides in God, Ver. laſt.

The ancient Interpreters by Schacal *(which commonly ſignifies a Lion) do ſo unanimouſly underſtand ſome kind of Serpent, and not without reaſon (as* Bochartus *hath demonſtrated) that I have followed them, in my Paraphraſe of Verſe* 13. *and made no mention of thoſe Beaſts of prey, but onely of venomous Creatures.*

1. HE *that dwelleth in the ſecret place of the moſt High, ſhall abide under the ſhadow of the Almighty.*

1. IT is an undoubted truth, that he who always makes the Divine Providence his Sanctuary, and, commending himſelf to the protection of the moſt High, reſts in that and troubles himſelf no further; need not fear any danger whatſoever: but think himſelf ſafe and ſecure in his cuſtody; who, as He is Almighty ſo, will never fail thoſe that piouſly confide in Him.

2. *I will ſay of the* LORD, He is *my refuge and my fortreſs: my God, in him will I truſt.*

2. And therefore I will now incourage my ſoul, to flee unto the Lord for ſhelter, ſaying; I have no confidence in any thing but Him alone: He is a better defence

defence then the moſt impregnable fortreſs; being the Sovereign of the world, and ſo good to me upon all occaſions, that I will never diſtruſt his kindneſs.

3. I doubt not but He will deliver thee from all unſeen dangers; particularly from this moſt deſtructive Peſtilence: whoſe venom catches men as inſenſibly and ſuddenly; as the ſnare doth the Bird, when it is laid by a cunning Fowler.

3. *Surely he ſhall deliver thee from the ſnare of the fowler:* and *from the noiſome peſtilence.*

4. He will affectionately defend thee, as a Hen doth her young ones under her wings: And therefore truſt to his benign Providence, and depend upon his faithfull word; oppoſing that to all the dangers which threaten thee, as a Souldier doth his Shield and Buckler to the Darts and thruſts of his enemies.

4. *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth* ſhall be thy *ſhield and buckler.*

5. Then thou needeſt not to be afraid, either of murtherers and robbers; whoſe ſudden attempts in the night, make them more

5. *Thou ſhalt not be afraid for the terrour by night:* nor *for the arrow* that *flieth by day:*

6. Nor

dreadfull: nor of inſurrections, and popular tumults, and the open aſſaults of any adverſaries.

6. Nor *for the peſtilence* that *walketh in darkneſs:* nor *for the deſtruction* that *waſteth at noon-day.*

6. No, nor of thoſe infectious diſeaſes, which ariſe from unknown cauſes: nor of thoſe malignant fevers, which rage in the hotteſt ſeaſon of the year.

7. A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: but it *ſhall not come nigh thee.*

7. Whereby though whole Towns and Countries be depopulated, a thouſand falling on the left hand, and ten thouſand on the right hand of thee; thou ſhalt remain untouched in that mortality.

8. Onely with thine eyes ſhalt thou behold and ſee the reward of the wicked.

8. And onely be a ſpectatour of the Divine vengeance, in puniſhing wicked offenders ſo viſibly; that thou canſt not but obſerve his righteous Judgments, 2 *Sam.* XXIV. 15, 16.

9. Becauſe thou haſt made the LORD which is *my refuge*, even *the moſt High thy habitation:*

9. Becauſe I have placed my confidence and hope in Thee, O Lord; who art a ſanctuary, to which no violence can approach.

10. Therefore reſt ſtill aſſured, O my Soul, that He will ſuffer no miſchief to befall thee: nor let this plague ſeize upon thy Family.

10. *There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling.*

11. But give his Angels, who are always ready to obey his commands, a ſtrict charge to take care of thee; and to preſerve thee whither ſoever thou goeſt.

11. *For he ſhall give his angels charge over thee to keep thee in all thy ways.*

12. They ſhall as diligently attend thee, as a Nurſe doth her Child: guiding, ſupporting and defending thee, with ſuch a ſolicitous affection; that the leaſt harm ſhall not befall thee.

12. *They ſhall bear thee up in* their *hands, leſt thou daſh thy foot againſt a ſtone.*

13. No, ſhouldſt thou come among Serpents, Aſps and Dragons, with all the reſt of thoſe venemous ſort of Creatures, they ſhall not be able to doe thee hurt: but thou ſhalt victoriouſly trample upon them, and triumph over them, X. *Luk.* 19. XVI. *Mark* 18.

13. *Thou ſhalt tread upon the lion and adder: the young lion and the dragon ſhalt thou trample under feet.*

14. For ſo hath the Lord declared his will and plea-

14. *Becauſe he hath ſet his love upon*

upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.

ſure to be, when He gave commiſſion to his Angels concerning me, ſaying; Becauſe he heartily loves Me, and delights in Me, therefore will I deliver him from all preſent danger, and raiſe him above the reach of all future: becauſe he hath acknowledged Me, to be the onely ſafe refuge, and relied on My power for his protection;

15. *He ſhall call upon me, and I will anſwer him: I will be with him in trouble, I will deliver him, and honour him.*

15. I will grant him all his petitions; eſpecially when he is in any diſtreſs, I will be preſent with him, to afford him ſutable comfort: and not onely preſerve him from periſhing; but, after a happy deliverance, make him great and illuſtrious.

16. *With long life will I ſatisfie him, and ſhew him my ſalvation.*

16. And more then that he ſhall have the ſatisfaction of injoying his honour to a great old Age: and when his ſtrength fails him, I will not; but ſtill give him evident proofs of my care of him, and kindneſs towards him.

PSALM XCII.

A Pſalm or Song for the Sabbath-day.

ARGUMENT.

If Adam had made this Pſalm, preſently after he was created in the evening of the Sabbath (which is a Rabbinical fancy, mentioned in the Midraſh *upon this place) ſure it would have been ſet in this* fourth *Book of Pſalms, before that of* Moſes: *who may more probably be conceived to have compoſed it; to raiſe the hearts of the Iſraelites to the proper buſineſs of the* Sabbath-day: *which was to praiſe God, when they meditated upon his wonderfull works, not onely of Creation but of Providence in the government of the world. Several inſtances of which, in rewarding the good, and puniſhing the wicked, they themſelves had ſeen ſince they came out of* Egypt: *and were to ſee more when they came into the Land of* Canaan; *to keep their* Sabbath *or* reſt *there, after their long travels in the Deſerts: with reſpect to which, ſome think* Moſes *might call this* A Pſalm for the Sabbath-day.

But there is no certainty of theſe things, or rather it is certain that neither of theſe conjectures are true. For as Adam *in Paradiſe had no enemies to riſe up againſt him, nor*

nor was troubled with any workers of iniquity (ſuch as we reade of Ver. 7, 11.) *and there were no Pſalteries, Harps and Inſtruments of Muſick then made, which* Moſes *himſelf tells us were found out by* Jubal: *ſo thoſe Inſtruments were not imployed in the ſervice of God till the days of* David: *who may therefore more reaſonably be thought to have made this* Pſalm for the Sabbath, *then either of the other; after God had given him ſuch* Reſt round about from all his enemies, (2 *Sam.* VII. 1.) *that he concluded he ſhould be able to ſubdue thoſe who ſhould hereafter adventure to oppoſe him: ſuch as thoſe mentioned in the following Chapters,* 2 Sam. *VIII. X.*

1. IT is a *good* thing *to give thanks unto the* LORD, *and to ſing praiſes unto thy name, O moſt High:*

1. NOW is the proper ſeaſon to give thanks unto the Lord, for all the benefits we have received from Him: and it is no leſs delightfull, then it is profitable, to ſing Hymns in the praiſe of the Divine perfections; which infinitely tranſcend all that can be ſaid, or thought of them.

2. *To ſhew forth thy loving-kindneſs in the morning, and thy*

2. This is the ſweeteſt imployment in the morning; and no entertainment equal to it at night:

to commemorate and declare to all, how bountifull Thou art; and how faithfull in performing thy promiſes to thoſe, who depend on thy Almighty Goodneſs.

faithfulneſs every night;

3. Which ought to be celebrated, with a full Conſort, not onely of our chearfull Voices but, of all the Inſtruments of Muſick.

3. Upon an inſtrument of ten ſtrings, and upon the pſaltery; upon the harp with a ſolemn ſound.

4. For all are too little, O Lord, to expreſs the joy I have in the acts of thy Providence; by whom, as the world was made ſo, it is ſtill governed: it raviſhes my ſpirit, and makes me ſhout for joy, to think how excellently Thou ordereſt and diſpoſeſt all things.

4. For thou LORD, haſt made me glad through thy work: I will triumph in the works of thy hands.

5. Whoſe adminiſtration, though I cannot fully comprehend; yet, I admire and applaud the aſtoniſhing greatneſs of thy works: and reverence the unſearchable depth of thy counſels and deſigns.

5. O LORD, how great are thy works! and *thy thoughts are very deep.*

6. Of which a ſtupid man, who looks not be-

6. A bruitiſh man knoweth not:

neither

neither doth a fool underſtand this.

yond his ſenſes, is ſo wholly ignorant; that ſeeing himſelf, and other ſuch like fools, proſper and thrive, while better men are in trouble and affliction; He preſently concludes, Thou doſt not meddle in our affairs; but leaveſt all to chance: For he doth not underſtand, ſo much as this ſecret;

7. When the wicked ſpring as the graſs, and when all the workers of iniquity do flouriſh: it is *that they ſhall be deſtroyed for ever.*

7. That when the lewdeſt men grow rich, high and powerfull; and their intereſt is ſuch, that by their means all the workers of iniquity, and few other men, are promoted; the reaſon is: becauſe nothing in this world is of any great value, nor of any long continuance; but after they have flouriſhed a while in an empty glory, they ſhall be cut down like graſs; and, which is more, never riſe up again:

8. *But thou,* LORD, art moſt *high for evermore.*

8. And that, Thou, who ruleſt all things, though far out of their ſight, canſt as well puniſh or reward men

hereafter, as at preſent; being the eternal Lord.

9. Who ſheweſt Thou doſt not intend to let the wicked eſcape, though now they flouriſh; for Thou haſt begun already to give thy enemies, who have long proſpered, a remarkable defeat: they have received ſuch a notable blow, that I am confident they ſhall periſh; and all their partakers, though never ſo numerous and ſtrongly linkt together, be diſperſed and utterly deſtroyed.

9. For lo, thine enemies, O LORD, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered.

10. But my power and authority Thou ſhalt raiſe to a formidable height: and crown that dignity with ſuch undiſturbed joy and pleaſure; as ſhall prove, the pious are not always miſerable:

10. But my horn ſhalt thou exalt like the horn of *an unicorn: I ſhall be anointed with freſh oil.*

11. Nor the wicked alway proſperous. For to all other pleaſures this ſhall be added, that I ſhall ſee thoſe deprived of all power, who have long watched to doe me miſchief: or certainly

11. Mine eye alſo ſhall ſee my deſire *on mine enemies:* and *mine ears ſhall hear* my deſire *of the wicked that riſe up againſt me.*

12. *The*

hear of the ruin of thoſe malicious men, who ſet themſelves with all their might to deſtroy me.

12. The righteous ſhall flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

12. Which may be an incouragement to every good man to hope in God, and not queſtion the juſtice of his Providence; if at preſent he be afflicted: for as He ſhall overturn all his enemies at the laſt; ſo He will make the righteous flouriſh (not as the wicked do like the graſs, Ver. 7. but) in a durable proſperity, like the fruitfull Palm, and the ſtately Cedar in *Lebanon*.

13. Thoſe that be planted in the houſe of the LORD, ſhall flouriſh in the courts of our God.

13. For they are under the care of the Lord our God; whoſe Houſe they frequent: and there partake of his Divine bleſſing, for the growth and increaſe of their happineſs.

14. They ſhall ſtill bring forth fruit in old age: they ſhall be fat and flouriſhing:

14. Which ſhall not decay, as the ſtrength and freſhneſs of thoſe Trees will do with age; but the older they grow, the more happy fruits ſhall their piety

piety produce: and they ſhall abound in wealth and honour; as much as they do in that.

15. To demonſtrate to all the world, that the Lord is a moſt impartial Governour; whom I have found my firm unmoveable Friend: and, aſſure your ſelves, is ſo juſt and kind; that he will never let wickedneſs go unpuniſhed, nor vertue be always unrewarded.

15. *To ſhew that the* LORD *is upright:* he is *my rock, and* there is *no unrighteouſneſs in him.*

PSALM XCIII.

ARGUMENT.

There is no Title in the Hebrew to tell us who was the Authour of this Pſalm: Nor was there any in Origen's *Hexaplus, or in* Euſebius *as* Theodoret *confeſſes: who found in the Greek Copy which he uſed, this Pſalm called* An Ode of David, in praiſe of God: *To which hath been ſince added,* in the day before the Sabbath, when the earth began to be inhabited. *Which* Muſculus *thinks was not raſhly done by the Greeks: but ſuſpects they were moved to it; becauſe they knew*

knew perhaps, that the Jews uſed this Pſalm upon that day. As indeed they did; for the words of the Talmud, *in the Title* Kediſhim *confirm his ſuſpicions: which are theſe (as I find them ſet down by* de Dieu, *upon the foregoing Pſalm.)* The Cantieles which the Levites ſung in the Sanctuary, were as follow; on the *firſt* day of the week, the *XXIV.* on the *ſecond* the *XLVIII.* on the *third* the *LXXXII.* on the *fourth* the *XCIV.* on the *fifth* the *LXXXI.* on the *ſixth* the *XCIII.* and on the *ſeventh* the *XCII.*

Nor is the matter of this Pſalm more diſtant from the foregoing, then the ſixth *day is from the* ſeventh; *for it ſeems to me to have been compoſed, when ſome of thoſe potent enemies began to take heart again, and threaten to diſturb* David's *peace and tranquillity: which, in the foregoing Pſalm, he had ſaid he was confident, they ſhould never be able to overthrow. Though in the more ſublime ſenſe, it ought to be applied to the ſtability of Chriſts Kingdom: which ſeveral of the Jews acknowledge is propheſied of; in this, and in all the Pſalms that follow unto the* Hundredth.

1. THE LORD *reigneth, he is cloathed with majeſty, the* LORD

1. LET the Nations boaſt of the power and ſplendour of their Kings, and truſt to their military

military preparations; this is our glory and our confidence, that the LORD reigneth over us: whoſe royal ornaments are not gold and precious ſtones, but Majeſty it ſelf; and is not armed with ſword and ſpear, but with almighty ſtrength, which is ready to fight for us: who have this comfort alſo, that He who made the world, will ſupport that excellent order wherein we are ſettled; ſo that it ſhall not be in the power of man, to diſturb what He hath eſtabliſhed.

is cloathed with ſtrength, wherewith *he hath girded himſelf: the world alſo is ſtabliſhed, that it cannot be moved.*

2. This we know, becauſe thy Kingdom O Lord is fixed, and immoveable: and did not begin now, when we were made thy peculiar people; but was, as Thou art, from everlaſting.

2. *Thy throne is eſtabliſhed of old: thou* art *from everlaſting.*

3. We will not be afraid therefore, though multitudes of combined enemies threaten to break in upon us like a floud: though they ſtorm, and rage, and

3. *The flouds have lifted up, O Lord, the flouds have lifted up their voice: the flouds lift up their waves.*

4. *The*

inſolently vaunt, as if they were ſure to overwhelm us:

4. The LORD on high is mightier then the noiſe of many waters, yea, then the mighty waves of the ſea.

4. Though they roar terribly, and be as numerous as the waters of the Sea; ſwelling like its boiſterous waves, in a furious tempeſt: the great Lord is above them all; and can inſtantly depreſs them, as low as He pleaſes.

5. Thy teſtimonies are very ſure: holineſs becometh thine houſe, O LORD, for ever.

5. And thy fidelity, in performing the promiſes, wherein Thou haſt teſtified thy good will to us, is as unqueſtionable as thy power: no age ſhall find it fail: for it becomes not Thee to ſtart from thy word delivered to us, by thy Oracle; but it is thy glory to obſerve it ſacredly for ever. It therefore becomes all frequent thy houſe ſtrictly to obſerve thy laws, & yr Vows, & Promiſes wch they make to Thee.

PSALM

PSALM XCIV.

ARGUMENT.

This Pſalm alſo wants an inſcription in the Hebrew, to tell us who was the Authour of it: but the later Greeks intitle David *to it; and call it* A Pſalm of his for the fourth day of the week: *which they had (as I ſhewed in the Argument of the foregoing Pſalm) from the Hebrew Tradition in the* Talmud: *And he hath little acquaintance with the Hiſtory of* David, *who doth not ſee that here is an exact deſcription of the Court of* Saul, *who abuſed their Authority to all manner of oppreſſion and violence (eſpecially againſt* David) *without any fear of God, or thought that He would call them to any account for it; as he complains in ſeveral other Pſalms; particularly* LVII. LVIII. LIX.

But it might as well be penned by any other holy man, who lived in times of general corruption; when (as Theodoret *expreſſes it) their Kings, and their Princes (*i. e. *Judges) loved not to be tied to the Law; but pronounced unjuſt ſentences, and committed murthers; ſelling the bloud of innocents for bribes: of whom the Prophet* Iſaiah *ſadly complains, Ver.* 21. *of the firſt Chapter; where Ver.* 10. *he calls them* Rulers

Rulers of Sodom. *Certain it is, the Pſalmiſt, whoſoever he was, deſires he may ſee juſtice done upon ſuch Atheiſtical Oppreſſours; and deſires good men not to be diſcouraged under their tyranny: but patiently expect an happy iſſue, of all the vexation which they gave them.*

1. *O LORD God, to whom vengeance belongeth: O God, to whom vengeance belongeth, ſhew thy ſelf.*

1. O Eternal Lord, the Sovereign of the world, in whoſe power it is to puniſh the higheſt offendors; and to whom alone it belongs, to take revenge on thoſe who oppreſs thy people, when they ſhould protect them: make thy juſtice conſpicuous in a ſevere vengeance upon them.

2. *Lift up thy ſelf, thou judge of the earth: render a reward to the proud.*

2. Call them to an account, O Thou righteous Judge of the whole earth: And, by making them ſuffer according to the wrong they have done, let thoſe proud men, who have acted as if they thought none could controle them, know they have a Superiour.

3. *LORD, how long ſhall the*

3. We can ſcarce behold theſe wicked men without indig-

indignation: it tempts us to impatience, O Lord, to ſee how they proſper and triumph in their injurious proceedings;

wicked, how long ſhall the wicked triumph?

4. And to hear their inſolent, and provoking language; for they care not what they ſay; but as they intolerably abuſe us, ſo they audaciouſly blaſpheme Thee: the whole company of them, priding themſelves in the miſchief they doe; and ſcornfully deriding thoſe, that tell them thy judgments will overtake them.

4. How long *ſhall they utter* and *ſpeak hard things?* and *all the workers of iniquity boaſt themſelves.*

5. They have cruſhed thy people ſo, that they dare ſcarce complain of their tyranny: which cruelly afflicts thoſe who are dear unto Thee, with all manner of rapines and extortions.

5. *They break in pieces thy people, O LORD, and afflict thine heritage.*

6. They have no compaſſion upon the widow or the ſtranger; but the rather ſpoil them, nay condemn them to die upon falſe accuſations (that they may

6. *They ſlay the widow and the ſtranger, and murther the fatherleſs.*

7. Yet

poſſeſs themſelves of their eſtates) becauſe they have no Patron to defend them: and in the ſame manner they murther, for it is no better, the poor fatherleſs children; whom they ought to protect from violence.

7. Yet they ſay, The LORD *ſhall not ſee: neither ſhall the God of Jacob regard it.*

7. And to harden themſelves in their wickedneſs, they ſay; what do you tell us of the Lord? He knows not, or minds not, what we doe here: though there are ſuch evident demonſtrations of the Divine providence over *Jacob*, and his poſterity; yet, for all that, they fancy He doth not regard, nor will call them to any account for their doings.

8. Underſtand, ye brutiſh among the people: and ye *fools, when will ye be wiſe?*

8. What ſtupid wretches are theſe? who think themſelves the wiſeſt, but are in truth the moſt brutiſh of all mankind: whom I would adviſe, if they have not perfectly loſt their reaſon, to conſider this, (and ſure they are not ſuch fools, but they may ſoon underſtand it) O 9. Shall

9. Shall not He hear your blaſphemies, who gave you the faculty of hearing? and ſhall not He ſee all you doe, who gave you the power of ſeeing? Is it poſſible He ſhould give to others, what he wants Himſelf?

9. He that planted the ear, ſhall he not hear? He that formed the eye, ſhall he not ſee?

10. He that taught all Nations his will, ſhall not He correct them when they tranſgreſs it? To what purpoſe did he make man to know the difference between good and evil, but that he ſhould obſerve it; and expect, if he did not, to ſuffer for it?

10. *He that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge*, ſhall not he know?

11. Let them deviſe what ways they pleaſe, and flatter themſelves with hopes to eſcape his vengeance: the Lord knows them all; and will make them ſee one day, that all ſuch counſels and contrivances are but mere folly and vanity.

11. *The LORD knoweth the thoughts of man, that they* are *vanity.*

12. And far better had it been for them to have been puniſhed ſooner: For not he that proſpers in his

12. *Bleſſed* is *the man whom thou chaſteneſt, O LORD, and teacheſt*

cheſt him out of thy law:

wickedneſs is happy, but he whom Thou chaſteneſt, O Lord, when he doth amiſs; and thereby teacheſt to ſtudy and obey thy Law with greater care and diligence.

13. *That thou mayeſt give him reſt from the days of adverſity, untill the pit be digged for the wicked.*

13. Which will quiet his mind under all his troubles, and at laſt procure the removal of them: when abſolute deſtruction and ruin, mean time, is preparing for the ungodly.

14. *For the* LORD *will not caſt off his people, neither will he forſake his inheritance.*

14. For the Lord will never abandon the care of his people; nor leave thoſe whom He owns for his peculiar poſſeſſion, to be utterly undone by the oppreſſions, which for a time they may endure.

15. *But judgment ſhall return unto righteouſneſs: and all the upright in heart ſhall follow it.*

15. But how much ſoever his judgments may ſeem to depart from the rules of righteouſneſs, while the wicked flouriſh and the godly are afflicted; they ſhall at laſt return to ſuch a perfect conformity with them: that all honeſt hearted men ſhall be incouraged

thereby ſtill to follow the Lord; and by no means to depart from their integrity, though all things look as if they were unequally carried.

16. Let them learn by my example not to deſpond; for who is it but He alone, from whom I have expected, and ſtill do expect to receive protection and help againſt theſe malicious men? who make no conſcience of what they doe, and deſign my utter ruin.

16. *Who will riſe up for me againſt the evil doers?* or *who will ſtand up for me againſt the workers of iniquity?*

17. Whoſe power alſo is ſo great, that if the Lord had not ſeaſonably interpoſed for my aſſiſtance and deliverance, I had not now been praying to Him; but laid in a ſilent grave.

17. *Unleſs the* LORD had been *my help, my ſoul had almoſt dwelt in ſilence.*

18. This was my conſtant ſupport, if at any time my heart even failed me, and I was ready to conclude, I cannot ſubſiſt any longer; then thy mercy, O Lord, ſent me relief, and preſerved me from the danger, wherein I was afraid

18. *When I ſaid, My foot ſlippeth: thy mercy, O* LORD, *held me up.*

I ſhould have unavoidably periſhed.

19. *In the multitude of my thoughts within me, thy comforts delight my ſoul.*

19. I have had innumerable perplexed thoughts, and anxious cares, which have extreamly diſquieted me: But as ſoon as ever I reflected on thy goodneſs, juſtice and truth, they all vaniſhed; and I felt ſuch conſolation from thence, as revived my dejected ſoul:

20. *Shall the throne of iniquity have fellowſhip with thee: which frameth miſchief by a law?*

20. And made me ſay, I will never imagin it poſſible, that Thou ſhouldeſt favour the tyrannical proceedings of theſe unrighteous Judges: who not onely oppreſs thy people, but doe it in a form of juſtice; and under the colour and pretext of law, make them miſerable.

21. *They gather themſelves together againſt the ſoul of the righteous: and condemn the innocent bloud.*

21. They aſſemble themſelves together, and in full council combine to deſtroy the righteous: upon whom they paſs a ſolemn ſentence, though he be perfectly guiltleſs, to loſe his life.

22. *But the* LORD *is my de-*

22. But this doth not diſcourage me (whoſe caſe

this is;) let them decree what they pleaſe, and be too hard for all laws: the Lord, who hates unrighteouſneſs, will be my defence; He, who hath been long very gracious to me, I am confident will ſecure me from their violence.

fence: and my God is the rock of my refuge.

23. And more then that, retort it upon themſelves; for the miſchief they intended againſt me, ſhall fall upon their own head: He ſhall cut them off in their own wicked contrivances; though it be not in our power, yet the Lord our God, who hath undertaken the patronage of thoſe that confide in Him, ſhall cut them off.

23. *And he ſhall bring upon them their own iniquity, and ſhall cut them off in their own wickedneſs:* yea, *the LORD our God ſhall cut them off.*

PSALM XCV.

ARGUMENT.

This Pſalm likewiſe is without any Title in the Hebrew, but the Greeks call it A Pſalm of David; *becauſe the Apoſtle to the Hebrews cites a paſſage out of it, under his Name,* IV. 7. *Though that, it muſt be confeſſed, is no concluding Argument of its being compoſed by him; becauſe it is uſual to call the whole* Five *Books by the name of the Pſalms of* David; *when it is certain he did not make them all, but onely the greater part.*

Whoever was the Authour, it looks as if it were intended to be a προσφώνησις *or ſolemn invitation of the people (when they were all aſſembled together on the* Sabbath *or ſome publick occaſion) to praiſe the Lord their God, and hear inſtructions out of his Law: And is juſtly imployed ſtill by the Church, in the entrance of our Morning Service for the very ſame purpoſe. For it plainly relates to the days of* Chriſt, *as the* Jews *confeſs, and the Apoſtle proves, III. IV. to the* Hebrews: *where he demonſtrates to them of that Nation, that the* Reſt *here ſpoken of could not be merely that in the Land of* Canaan, *which their Forefathers fell ſhort of, by their diſobedience to God in the Wilderneſs: but another, far better, into which*

they in that day *were to be brought, by the* Meſſiah, *a far greater Captain of Salvation then* Joſhua. *And therefore it concerned them* then, *he ſhews, above all other times, to take care they did not harden their hearts againſt Him; when He came to invite them to a participation of the greateſt bleſſedneſs: but entertain his holy Goſpel, with a chearfull and joyfull obedience to it.* Theodoret *is of opinion that it was particularly deſigned for the times of* Joſiah; *when he made that notable reformation (which we reade of* 2 Chron. *XXXIV. XXXV.) and called them from the worſhip of Idols, to the ſervice of the true God. But it could never be more properly uſed by that Nation, then when the Lord Chriſt came to call them to repentance.*

1. O Stir up your ſelves, all ye that are come hither to worſhip the Lord, and with united affections let us chearfully ſing his praiſes: Let us lift up our voices and triumphantly laud the Authour of all the good we enjoy; and in whom we may ſafely confide for ever.

1. *O Come, let us ſing unto the LORD: let us make a joyfull noiſe to the rock of our ſalvation.*

2. Let us approach into his preſence with thankfull

2. *Let us come before his preſence with*

with thanksgiving, and make a joyfull noiſe unto him with pſalms.

hearts, to acknowledge the benefits we have received from Him: and devoutly proclaim with triumphant hymns, what a joy it is to us, that we may addreſs our ſelves unto Him.

3. *For the LORD is a great God, and a great King above all gods.*

3. For the Lord is infinitely powerfull, and hath a ſovereign authority; not onely over all the Princes on the earth, but all the Angels and principalities in heaven.

4. *In his hand are the deep places of the earth: the ſtrength of the hills is his alſo.*

4. All thoſe Treaſures are in his poſſeſſion, which lie in the deepeſt and moſt ſecret parts of the earth; whither none of our Monarchs can extend their power: and the loftieſt hills, which none but the clouds can touch, are part of his dominion.

5. *The ſea is his, and he made it: and his hands formed the dry land.*

5. The Sea alſo obeys Him alone; who hath an unqueſtionable title to it, and to all the reſt of his wide Empire: for He made both it, and the dry Land; with all the things contained therein.

6. O be

6. O be not backward then to comply with this renewed invitation; but let us all with the loweſt proſtrations devoutly adore his Majeſty: Let it not ſuffice us to doe it once, but again let us, with humble reverence, bow both our bodies and ſouls, in token of our ſubjection to Him: Let us fall on our knees, and ſubmiſſively acknowledge the duty we owe, to the great Lord, who gave us our Being.

6. O come, let us worſhip and bow down: let us kneel before the LORD our maker.

7. Which we above all people have reaſon to doe, becauſe He hath a peculiar relation to us, and kindneſs for us; providing for all our wants moſt liberally, and continually defending us from all dangers: O that you would therefore without delay liſten to Him, and be obedient to the voice of your Creatour, Conſerver and Benefactour, who calls upon you moſt graciouſly (by his own Son, III. *Heb.* 6, 7. IV. 7) ſaying;

7. For he is our God, and we are the people of his paſture, and the ſheep of his hand: to day if ye will hear his voice,

8. *Har-*

8. *Harden not your heart, as in the provocation*, and *as* in *the day of temptation in the wilderneſs:*

8. Lay to heart what I have done for you, and be not ſo ſtupidly inſenſible, as your Fathers were; at that place, whoſe Name (*Meribah* and *Maſſah*) preſerves the memory of their provoking ſtrife with *Moſes*, and temptation of *God*, in the Wilderneſs, XVII. *Exod.* 2, 7.

9. *When your fathers tempted me, proved me, and ſaw my work.*

9. When they doubted of my power, and demanded new proofs of my preſence among them (XVII. *Exod.* 7.) though they had ſeen my wonderfull works, in their late deliverance at the red Sea; and in making the bitter waters ſweet; and ſending them bread from heaven, *Exod.* XIV. XV. XVI.

10. *Forty years long was I grieved with* this *generation, and ſaid*, It is *a people that do erre in their heart, and they have not known my ways.*

10. Nor did they then ceaſe their diſcontented murmurings, and diſtruſt of me; but continued their ſtubborn infidelity, vexing, nay tiring my patience for the ſpace of forty years: long before the end of which I concluded

ded that they were a people whoſe heart would never be ſtedfaſtly reſolved to adhere unto me; for they did not mind what wonderfull things I did for them, nor what I commanded them to doe for me.

11. Which ſo highly diſpleaſed me, that I ſware they ſhould wander all their days, and die at laſt, in the Wilderneſs, (XIV. *Numb.* 28, *&c.*) and never enter into that good Land, where I intended to give them reſt after all their travels, XII. *Deut.* 9. that Type of that Eternal Reſt which God has promiſed his people Heb. 4. 8.

11. *Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.*

PSALM XCVI.

ARGUMENT.

This Pſalm alſo wants a Title in the Hebrew: but the Greeks are juſtified in the former part of their Inſcription (which calls it An Ode of David's*) by the* 1 Chron. *XVI. where we find, that at the bringing up the Ark from the houſe of* Obed Edom, *to the place he had prepared for it on Mount* Sion; David

David *delivered this Pſalm (together with the* CV.*) into the hand of* Aſaph, *to expreſs the joy he had in God's ſpecial preſence among them: which, all their neighbours round about, he foretells, ſhould be made ſenſible of, as well as themſelves.*

This Pſalm indeed is not exactly the very ſame with that; but there is a difference in ſome expreſſions: ex. gr. *it is called here* A new Song, *but not there; which ſhews it was afterward altered by ſome divine perſon, who accommodated it to other uſes. And very probably by* Ezra, *when they came out of* Babylon: *which occaſioned the Greeks to add, in the latter part of the Inſcription of this Pſalm, theſe words;* when the houſe was built after the Captivity. Ezra, *that is, made uſe of it to expreſs their joy at the re-edification of the Temple.*

But it never had a compleat fulfilling, anſwerable to the height of it, till the Meſſiah *(who was indeed the Temple of God) came to dwell among us; to give eternal Salvation to us. Several of the Jewiſh Writers acknowledge that it belongs to His times: and accordingly we not onely may, but ought, to have Him in our minds, when we ſay* Sing unto the Lord a new Song *(for his new* Grace, *that is, in ſending Him to give Salvation to all Nations) and* the Lord reigneth, *Ver.* 10. *and hath all things put under his feet. See* Euſeb. *in his* Demonſtrat. Evangelica, *L.* 1. *c.* 4.

1. O Sing praiſes unto the Lord, for his new and extraordinary benefits, which He hath beſtowed upon us: Let all the earth join together with us, to ſing his praiſes.

2. We can never praiſe Him enough; and therefore ceaſe not to bleſs his Name, and to ſpread the fame of his Almighty Goodneſs towards us: but publiſh every day, with joyfull hearts, the great deliverances He hath wrought for us.

3. Tell the Nations round about how He hath glorified Himſelf: let none of them be ignorant of the wonderfull things He hath done among us.

4. For all our praiſes fall infinitely ſhort of the greatneſs of the Lord; who is worthy of the higheſt praiſe of the whole world: and hath ſhewn both to us (1 *Chron.* XIII. 10, 12. 1 *Sam.* VI. 20.) and to others (1 *Sam.* V. 3, 4, *&c.*) how dreadfull He is above

1. *O Sing unto the* LORD *a new ſong: ſing unto the* LORD, *all the earth.*

2. *Sing unto the* LORD, *bleſs his name: ſhew forth his ſalvation from day to day.*

3. *Declare his glory among the heathen, his wonders among all people.*

4. *For the* LORD *is great, and greatly to be praiſed: he is to be feared above all gods.*

5. *For*

all that are called Gods.

5. For all the gods of the nations are *idols: but the LORD made the heavens.*

5. For all the Gods of the Nations are nothing worth; being able to doe neither good nor harm: But the Lord not onely made the earth, but the heavens too; which abundantly declare the greatneſs and the ſplendour of his Majeſty.

6. Honour and majeſty are *before him: ſtrength and beauty* are *in his ſanctuary.*

6. Whoſe heavenly Court infinitely out-ſhines all the ſtate and pomp, wherein the greateſt earthly Monarchs live, (I. *Eſther* 4.) For all the words we have, are not able to expreſs the brightneſs and magnificence, the power and comely order, of ſo much as his Miniſters: an image of which we have in his holy place; wherein He manifeſts Himſelf among us.

7. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and ſtrength.

7. Aſcribe therefore unto the Lord, O ye people, from whatſoever Family ye come; aſcribe unto Him, that incomparable Majeſty, and ſupreme Dominion and Authority; which you give

give to imaginary gods.

8. And renounce them all; and acknowledging the Lord alone to be the omnipotent King of all the world, doe Him honour ſutable to the excellency of his Majeſty: bring Him an oblation, in token of your ſubjection to Him; and humbly worſhip Him in his Temple.

8. *Give unto the* LORD *the glory* due unto *his name: bring an offering, and come into his courts.*

9. O come and caſt down your ſelves before the Lord in his Sanctuary; where He hath fixed his glorious reſidence among us: Adore his tranſcendent perfections; and let all the people approach into his preſence, with a pious trembling and dread, to offend their Sovereign.

9. *O worſhip the* LORD *in the beauty of holineſs: fear before him all the earth.*

10. Go ye, that are already become Proſelytes unto Him, and publiſh every where, in all Countries; that the Lord [*CHRIST*] is the Sovereign of the World, who alone can make it happy: For He ſhall ſettle thoſe in peace

10. *Say among the heathen*, that *the* LORD *reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; he ſhall judge the people righteouſly.*

11. *Let*

that ſubmit unto his Government; and they ſhall not be ſo diſturbed as they were wont, with wars and tumults: He ſhall adminiſter equal juſtice unto all; and neither ſuffer the good to be unrewarded, nor the evil to eſcape unpuniſhed.

11. *Let the heavens rejoice, and let the earth be glad: let the ſea roar, and the fulneſs thereof.*

11. Let the whole Univerſe therefore be filled with joy, at this bleſſed news; which the Angels themſelves ſhall gladly receive, (I. *Luk.* 30,32.) much more ought all mankind, whereſoever they are diſperſed, on the Earth, or on the Sea, and the Iſlands thereof, exceedingly rejoice; and fill all places with the loud ſound of their joyfull praiſes.

12. *Let the field be joyfull, and all that is therein: then ſhall all the trees of the wood rejoice.*

12. Let the husbandmen, and the ſhepherds, and all that dwell in the fields, leap for joy: and the woodmen and foreſters ſhout for joy, to ſee the happy day approaching; when all the Idols that are worſhipped there, ſhall be thrown down together with their groves.

13. Let them welcome that day; and meet the Lord with forward affection, who is coming to them: For he comes to reform the earth, and will govern mankind by righteous and mercifull Laws; and faithfully keep his word with all thoſe that truly obſerve them.

13. *Before the* LORD; *for he cometh, for he cometh to judge the earth: he ſhall judge the world with righteouſneſs, and the people with his truth.*

PSALM XCVII.

ARGUMENT.

Some of the Hebrews conceive (as I obſerved upon Pſalm XC.*) that* Moſes *was the Authour of this, as well as the reſt of theſe Pſalms which want an Inſcription. And indeed he excelled in this faculty of compoſing Hymns, as we learn from* Exod. *XV. and* Deut. *XXXII. and might upon ſome other occaſion, as well as the overthrow of* Pharaoh *in the red Sea, make a Song of triumph, after ſome of thoſe great victories which God gave them over their enemies. Which was a thing in uſe before his time, as it appears by the fragments of ancient Songs recorded in his Books: particularly that*

that ἐπινίκιον *made by ſome Poet among the* Amorites, *after* Sihon *had taken* Heſhbon *from the* Moabites, *to whom it formerly belonged; wherein they triumph over their God* Chemoſh, *as unable to deliver his worſhippers, XXI.* Numb. 27, *&c. And if we could be ſure this Pſalm was made by* Moſes, *I ſhould think it to have been compoſed after the* Iſraelites *had conquered* Sihon *and his Land: over whom they triumphed as he had done over the former poſſeſſours of that Country. But the Pſalm ſeems ſo plainly to have been compoſed, in purſuance of what was ſaid in the foregoing Pſalm, that* the Lord reigneth, *and is King, not onely over* Iſrael, *but all the earth; that one cannot but think they had the ſame Authour: who ſhews the truth of that, by the illuſtrious Victories, which God, as their King, had given them over all thoſe that oppoſed them. For the* eighth verſe *makes it manifeſt that this Pſalm hath reſpect to ſome Conqueſts, they had lately made over the heathen: which, I ſuppoſe, were no other then thoſe which* David *won over divers Nations; not long after (*1 Chron. *XVIII.* 1.*) he had brought the Ark to* Sion, *and delivered the foregoing Hymn to be ſung, to put the* Iſraelites *in hope, and their enemies in fear, of the great things which would inſue, upon this ſpecial preſence of God among them.*

Which moved the Greeks to call this A

Pſalm of David, after his Land was reſtored unto him: *that is, after he was made Maſter of all thoſe Countries, which God anciently deſigned to be the inheritance of* Iſrael. *For that it ſhould relate to the reſtoring his Kingdom to him, after* Abſaloms *rebellion, is not probable; becauſe the mention of* Idolaters *and of their* gods, *Ver. 7. ſeem to determine it to other Countries. In the ſubduing of which, God, it is likely, fought for them by ſome ſuch tempeſt as we reade of* (2 Sam. *V.* 20, 21, 24.) *whereby their enemies Armies were ſhattered, and ſo terrified; that they not onely fled, but left their images behind them (ſuch was their haſte) and gave the* Iſraelites *an eaſie Victory over them.*

But whatever was the carnal ſenſe, it belongs, in the diviner meaning, to Chriſt's triumph over the grave, and all the powers of darkneſs; at his Reſurrection and Aſcenſion to his throne in heaven: as appears by thoſe words, which the Apoſtle to the Hebrews *alledges out of the* ſeventh verſe, *and applies to Chriſt's royal power and authority over Angels. Which the Hebrew Doctours themſelves, as* Kimchi *confeſſes, take to be there intended: and may be further juſtified from that expoſition, which we meet withall in* Midraſch Tanchuma, *of the words of the Prophet* Iſaiah *LII.* 13. Behold my ſervant ſhall proſper: He ſhall be

be exalted, and extolled, and be very high. *This is the King* Meſſiah, *ſays that gloſs*; *who ſhall be* exalted *above* Abraham, *and* extolled *above* Moſes, *and* be very high *above the Angels of the Miniſtry.*

1. *THE LORD reigneth, let the earth rejoice: let the multitude of Iſles be glad* thereof.

1. THE Lord, it is manifeſt, is the Sovereign of the world: under whoſe happy Government, not onely we, and they who are already become ſubject to Him in other places, ought to rejoice; but the moſt diſtant Countries have the greateſt reaſon to be glad thereof.

2. *Clouds and darkneſs* are *round about him: righteouſneſs and judgment* are *the habitation of his throne.*

2. His Majeſty is moſt dreadfull; and hath appeared in great terrour againſt thoſe that oppoſe Him: whom, as he will not wrong ſo, He will certainly puniſh; for He maintains his Authority and ſupports his Government, by doing exact and equal juſtice.

3. *A fire goeth before him, and burneth up his enemies round about.*

3. Let none therefore reſiſt Him, for flames of fire proceed from his preſence; which make the battel too hot for his ene-

mies: who can turn no way but they feel them flaſhing in their faces.

4. It was his thunder and lightning, the brightneſs of which the world lately ſaw; and were ſo amazed, that ſhivering pains took hold upon them, as upon a woman in her travail.

4. His lightnings enlightned the world: the earth ſaw and trembled.

5. The hearts of the ſtouteſt Kings and Captains failed them; and melted, like wax before the fire, at this terrible appearance of the Lord: at the appearance of Him, whoſe dominion extends over all the earth.

5. The hills melted like wax at the preſence of the LORD: at the preſence of the LORD of the whole earth.

6. For He is the Lord of the heavens: which have declared by this dreadfull tempeſt (excited by his Angelical Miniſters) his ſeverity againſt his enemies; and made all the people ſenſible of the incomparable ſplendour of his Majeſty.

6. The heavens declare his righteouſneſs: and all the people ſee his glory.

7. Which may well make them all aſhamed (and they ſhall be confounded by Him, if they will not re-

7. Confounded be all they that ſerve graven images: that boaſt them-

themſelves of idols: worſhip him all ye *gods.*

nounce their errours) who worſhip graven Images (though of gold and ſilver) 2 *Sam.* V. 21. and boaſt themſelves in vain gods who can doe nothing for them: Let all that are called gods, whether Princes on earth, or Angels in heaven, bow down to Him, as the onely Saviour (1. *Heb.* 6.) and acknowledge his ſupreme authority over them all.

8. *Sion heard, and was glad, and the daughters of Judah rejoiced; becauſe of thy judgments, O LORD.*

8. *Jeruſalem* the mother City, hath received the news of thy Victories with a joyfull heart: after whoſe example, all the other Cities of *Judah* are exceeding glad, O Lord; becauſe Thou haſt judged righteouſly, in deſtroying our idolatrous enemies, and defending thy faithfull ſervants.

9. *For thou, LORD,* art *high above all the earth: thou* art *exalted far above all gods.*

9. Whoſe hearts are filled with the greater joy; becauſe Thou, O Lord, haſt manifeſted thy ſelf hereby, to be the ſupreme and onely Potentate: who ruleſt over all the earth, and art

infinitely ſuperiour to all that have the name of gods.

10. But do not content your ſelves merely with this paſſion of joy: if you truly love the Lord, hate every thing which you know is diſpleaſing to Him: ſo ſhall you have the Lord of all things for your continual keeper; who preſerves the lives of ſincerely pious men, and watches over them, with ſuch a carefull providence, that when they are in the power of the wicked, He will not ſuffer them to deſtroy them.

10. *Ye that love the* LORD, *hate evil: he preſerveth the ſouls of his ſaints, he deliver-eth them out of the hand of the wicked.*

11. Be not diſcouraged, though the world ſhould frown upon you; but reſt aſſured that God deſigns you, in due time, more chearfull and happy days: which, if you continue faithfull and ſerve Him with upright hearts, ſhall as certainly come; as the corn, at laſt, ſprings up, after it hath lain all winter in the ground.

11. *Light is ſowen for the righteous: and gladneſs for the upright in heart.*

12. *Re-*

12. Rejoice in the LORD, ye righteous: and give thanks at the remembrance of his holineſs.

12. Let all truly good men rely on this, and rejoice in their worſt eſtate; that they ſerve ſuch a gracious Lord: Let them give thanks unto Him for his benefits, and gratefully commemorate how kind and gracious He hath been unto them; that it may be kept in perpetual remembrance.

PSALM XCVIII.

A Pſalm.

ARGUMENT.

There is no Title here but onely this, A Pſalm: *to which the Greeks add,* of David: *who it is very probable was the Authour; or if he was not, it was made by ſome holy man in imitation of what* David *ſaith in the XCVI. (of many of whoſe expreſſions this Pſalm conſiſts) upon occaſion of ſome remarkable deliverance, which God had newly granted to* Iſrael: *as an earneſt of future bleſſings; eſpecially of the coming of that great bleſſing, the Lord* Chriſt, *to give compleat Salvation to his people.*

1. O let

1. O Let the new and extraordinary benefits, which the Lord hath beſtowed upon us, provoke you to ſing praiſes unto Him with freſh devotion: for He hath done ſtupendious things, and by his Almighty goodneſs alone, and incomparable ſtrength, hath wrought ſalvation for thoſe; who were as unworthy to be helped by *Him*, as they were unable to help themſelves.

1. O *Sing unto the* LORD *a new ſong, for he hath done marvellous things: his right hand, and his holy arm hath gotten him the victory.*

2. The Lord hath declared by the wonders He hath done, how mighty He is to ſave and deliver: He made the Gentile world apparently ſee, that He is the juſt rewarder of all thoſe who piouſly obey Him; and will not let the wicked eſcape unpuniſhed.

2. *The* LORD *hath made known his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.*

3. He hath not forgot his ancient Covenant with our Forefathers: but ſo faithfully performed, what his mere mercy moved Him to promiſe, (I. *Luke* 54,72.) that all mankind have ſeen

3. *He hath remembred his mercy and his truth toward the houſe of Iſrael: all the ends of the earth have ſeen the ſalvation of our God.*

4. *Make*

what our gracious God hath done, and partake of his Divine benefits.

4. Make a joyfull noiſe unto the LORD, all the earth: make a loud noiſe, and rejoice, and ſing praiſe.

4. Let them all therefore ſhout for joy; let them cry aloud: and with ſtrong and chearfull voices ſing hymns of thanks and praiſe unto the Lord.

5. Sing unto the LORD with the harp; with the harp, and the voice of a pſalm.

5. Let nothing be wanting to expreſs your joyfull ſenſe of the goodneſs of the Lord: but let the Harp accompany your ſongs; let the ſweet ſound of the Harp, I ſay, and the ſound of your voices be mixt together with your Pſalms.

6. With trumpets and ſound of cornet make a joyfull noiſe before the LORD the King.

6. And let the Trumpet alſo, and Cornet proclaim with a louder ſound, the exceeding greatneſs of your joy: while you ſhout with triumphant acclamations to Him, and acknowledge the Lord to be your King.

7. Let the ſea roar, and the fulneſs thereof: the world, and they that dwell therein.

7. Let the noiſe of his praiſes be heard like thunder, throughout all the habitable world: both among thoſe that live on the Sea, and thoſe that are upon the Land,

8. Le

8. Let high, as well as low, applaud their happineſs, and joyn together with one conſent; to expreſs by all the tokens of joy, the ſingular pleaſure and ſatisfaction they feel in their hearts.

8. *Let the flouds clap* their *hands: let the hills be joyfull together.*

9. Let them meet the Lord with forward affections; who is coming to reform the earth: and will govern mankind, by righteous and mercifull Laws; diſtributing to every man according to his works.

9. *Before the* LORD; *for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.*

PSALM XCIX.

ARGUMENT.

The Greeks intitle David *to this Pſalm: which ſeems to have been made upon the ſame occaſion, and to the ſame end, with the* three *foregoing: onely with theſe* two *differences*; First *that from the conſideration of the royal power of the Lord (who had manifeſted himſelf by ſome notable conqueſts over his enemies, to be the onely Monarch*; *whoſe Sovereignty extends over*

all

all the world) they ſhould mix fear, and trembling together with that joy and exultation, to which in the former Pſalm, he had excited them: And ſecondly, *that he doth not ſo plainly, as in thoſe Pſalms, propheſie of the Kingdom of the Lord* Chriſt.

But there are many paſſages, as Theodoret *obſerves, which may be applied to the appearing of our Saviour, and the infidelity of the* Jews. *Saint* Auſtin, *and Saint* Ambroſe *apply to him that paſſage, upon which the Roman Church builds the lawfulneſs of worſhipping Images, Ver.* 5. *where the vulgar Latin reading* adorate ſcabellum pedum ejus, worſhip his footſtool, *thoſe two Fathers think there is no way to reconcile this, with that command,* Thou ſhalt worſhip the Lord thy God, and Him onely ſhalt thou ſerve: *but by expounding this of* the fleſh *of* Chriſt; *which is the* footſtool *they ſay, which the Pſalmiſt exhorts all men to worſhip (ſo far were thoſe holy men from allowing adoration to any thing, that is not God, or hath not a perſonal union with Him) And indeed* Chriſt *was repreſented by the Ark; which was the Divine footſtool (here ſpoken of,) but not to be adored, no more then the* Hill *on which it ſtood: concerning which the Pſalmiſt ſpeaks, in the laſt Verſe, juſt as he doth of the Ark in this; and therefore we*

ought

ought to underſtand both paſſages alike (the particle in the Hebrew, being the very ſame before footſtool, *and before* Hill) *and tranſlate them thus, worſhip* at, *or* before, *or* towards *his footſtool and holy Hill: as elſewhere he ſpeaks of worſhipping towards his Temple*, V. 8. CXXXVIII. 2. *And ſo* Menochius *very honeſtly here expounds this paſſage, in theſe words*; worſhip in his Temple, turning your faces towards the Ark; on which is the propitiatory, which is his footſtool; ſince he ſits on the wings of the Cherubins.

1. LET the people fret and be tumultuous, if they pleaſe; it will do them no ſervice; for the Lord is the ſupreme Governour of the world whether they will or no, and they had better with a pious fear ſubmit themſelves unto Him: Though the whole earth ſhould be in an uproar, we are ſafe and ſecure; for the Lord is attended with innumerable heavenly Miniſters, who are a Guard to his faithfull worſhippers.

1. *THE LORD reigneth, let the people tremble: he ſitteth* between *the cherubims, let the earth be moved.*

2. *The*

2. *The* LORD is *great in Sion, and he* is *high above all people.*

2. The Lord, whoſe Palace is in *Sion*, is tranſcendently great: there is no power on earth able to oppoſe Him; who infinitely ſurpaſſes the united ſtrength of all people.

3. *Let them praiſe thy great and terrible name:* for *it* is *holy.*

3. Let them all therefore praiſe and reverently acknowledge thy mighty and dreadfull Majeſty: for that alone is every way moſt excellent, and hath no equal; and therefore worthy of all veneration.

4. *The King's ſtrength alſo loveth judgment, thou doſt eſtabliſh equity, thou executeſt judgment, and righteouſneſs in Jacob.*

4. For, though none can reſiſt Him yet, He is not a King that uſes his power to wrong or oppreſs his Subjects; but to do them right, and give them relief, in which He delights: This is thy character, O Lord, who haſt eſtabliſhed moſt equal Laws among us; and hitherto governed the ſeed of *Jacob*, with exact juſtice and ſingular mercy.

5. *Exalt ye the* LORD *our God, and worſhip at his footſtool:* for *he* is *holy.*

5. Do you therefore, above all other people, extoll the Lord our God, both in your thoughts, affections

fections and words; and, turning your faces towards the Ark of his preſence, proſtrate your ſelves before his Majeſty, in token of your abſolute ſubjection to Him: For He is incomparably above all other Beings, and the proper object of your adoration.

6. Thus did *Moſes* and *Aaron*, two of his principal, and moſt famous Miniſters, (XXXII. *Exod.* 11. XVI. *Numb.* 45, 46.) and thus did *Samuel*, one of his greateſt Prophets, that were wont to intercede for you, (1 *Sam.* VII. 5, 8, 9. VIII. 5. XII. 19.) Theſe holy men fell down before Him, to make their humble ſupplications to Him; and He gave them what they deſired.

6. Moſes and Aaron among his prieſts, and Samuel among them that call upon his name: they called upon the LORD, and he anſwered them.

7. He ſpake to them in a familiar manner, telling them his mind, out of a pillar of cloud; wherein He appeared to them (XXXIII. *Exod.* 9, 10. XII. *Numb.* 5. XVI. 42.

7. He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance that *he gave them.*

8. *Thou*

1 *Sam.* III. 10.) and they, like faithfull ſervants of his, conformed themſelves to his precepts, by which He teſtified his will to them; and worſhipped him after that manner, that He appointed them.

8. *Thou anſweredſt them, O LORD our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions.*

8. Whereby they obtained great favour with Thee, O Lord our God; for when they prayed to Thee, Thou fulfilledſt their petitions: paſſing by, for their ſakes, the ſins of thoſe who had highly offended Thee; but taking a moſt ſevere vengeance on all thoſe, who contemned their authority, and were contriving how to depoſe them, XII. *Numb.* 2, 9, 10. XVI. 3, 31, 35. 1 *Sam.* VIII. 7, 8, 9, *&c.*

9. *Exalt the LORD our God, and worſhip at his holy hill: for the LORD our God is holy.*

9. Imitate therefore the piety of thoſe admirable men; and raiſe your thoughts, and affections, and voices, to extoll and magnifie the Lord our God, as much as you are able; for you can never do it

enough: And in token of your abſolute ſubjection to Him, go and proſtrate your ſelves before Him, at his houſe on the holy hill of *Sion*; for the Lord our God is incomparably above all other Beings, and alone worthy of your adoration.

PSALM C.

A Pſalm of Praiſe.

ARGUMENT.

There is no other Pſalm hath the like Title with this; which is called a Pſalm of Praiſe; *or rather of* Thankſgiving, *and acknowledgment, for Divine bleſſings; as the word is tranſlated below, Verſe* 4. *and in moſt other places. For which reaſon, I ſuppoſe, it is, that the Hebrews imagin (as the Chaldee Paraphraſe, as well as other of their Authours, tells us) it was peculiarly appointed to be ſung, when their ſacrifices of thanksgiving were offered; mentioned VII.* Levit. 12, 13. *The Companies alſo or Quires of them, who gave thanks to God, are called by this Name, XII.* Nehem. 31, 38. *Which makes*

makes it probable that the Levites ſang this Song upon that occaſion: which the Greeks think was made by David: *who invites all the world to join with the Iſraelites, in the ſervice of Him, who was kind and gracious to them beyond expreſſion. Accordingly we Chriſtians now properly uſe it, in acknowledgment of God's wonderfull love to us in Chriſt: by whom we offer up continually ſpiritual ſacrifices; for redeeming us by the ſacrifice* He *made of himſelf, for making the world anew, and creating us again unto good works; according to his faithfull promiſes, which we may depend upon for ever.*

I do not know but the word עשה made *Ver.* 3. *may be uſed here as it is,* 1 Sam. *XII.* 6. *for* advancing, raiſing *or* preferring *them (as He is there ſaid to have done* Moſes *and* Aaron) making *them to be what they then were, a famous people, in a good Land: which ſeems to agree beſt with the following words,* and not we our ſelves *(and therefore I have not omitted that ſenſe) For to deny that we created our ſelves, is altogether needleſs; but that it is not to be aſcribed to our induſtry or wit, that we are raiſed to a happy condition, is a proper expreſſion of humility.*

1. LET all the people of the earth lift up their voices, in triumphant Songs to the honour of the Lord; who deſerves all our praiſes.

1. *MAKE a joyfull noiſe unto the LORD, all ye lands.*

2. Make the ſervice of the Lord your delight, nay greateſt pleaſure; and when you approach into his Tabernacle, ſhout for joy that you are admitted into his bleſſed preſence, to praiſe Him with your chearfull hymns.

2. *Serve the LORD with gladneſs: come before his preſence with ſinging.*

3. Conſider that the Lord, whom you worſhip, is the Creatour and the Governour of the world; who gave us our Being, and all the good things we enjoy: His we are, and by his power and goodneſs, not our own, we are become ſo great and mighty a Nation; whom out of his own mere good will alone, He hath made his peculiar people, of whom He takes a tender care.

3. *Know ye that the LORD he* is *God*, it is *he* that *hath made us, and not we our ſelves*; we are *his people, and the ſheep of his paſture.*

4. When you enter therefore into the gates of his

4. *Enter into his gates with thanks*

thankſgiving, and *into his courts with praiſe: be thankfull unto him*, and *bleſs his name.*

Sanctuary, preſent Him, not merely with the ſacrifices of beaſts but, with the moſt acceptable ſacrifice of hearty Thankſgiving; and, as you ſtand in his Courts, attending on Him, ceaſe not to ſing his praiſes: Thank Him, I ſay, for all his benefits, and praiſe his incomparable perfections.

5. *For the* LORD is *good; his mercy* is *everlaſting: and his truth* endureth *to all generations.*

5. For as his power is tranſcendent, ſo is his goodneſs; as appears by his never-failing bounty towards us, and his ſtedfaſt faithfulneſs to his word: for the mercy promiſed to our Forefathers He hath exactly fulfilled in our days; and will continue to all ſucceeding generations.

PSALM CI.

A Pſalm of *David.*

ARGUMENT.

The Title tells us who made this Pſalm; and the matter of it is ſo plain, that any body may ſee it is a pious reſolution of David *to govern firſt himſelf, and then his Court, and then his Kingdom, with ſo much care; that the good might expect all favour from him, but no wicked man, of any ſort, have the leaſt countenance or incouragement.*

The onely difficulty is to know, when he compoſed it; whether before, or after he was ſettled in his Kingdom. The firſt words of it ſeem to countenance thoſe, who think he was poſſeſſed of it; and newly entred upon the Government: which he thankfully acknowledges. But the words that follow, verſe 2. O when wilt Thou come unto me, *ſeem to juſtifie their opinion who think he was now under* Saul's *perſecution: yet, having confidence in God's promiſes (which he long'd to ſee fulfilled) made this religious Vow, of being a good King; and propoſed to himſelf an excellent form and manner of life, when God ſhould be pleaſed to perform them. To reconcile both theſe, there is a middle way lies open to every ones*

view,

view, that reads his hiſtory. For upon the death of Saul *he was immediately promoted to the Kingdom; though not intirely: but reſolved then with himſelf how well he would govern; when* God *ſhould make him King over all* Iſrael, *as He had done over* Judah. *And ſo I ſhall order my Paraphraſe, ſuppoſing him to reign now in* Hebron, (2 Sam. *II.* 1, 2, 3, 4.) *and expecting to reign in* Jeruſalem, (2 Sam. *V.* 3, 4, 5.) *which I preſume he here calls* the City of God, *Ver.* 8. *becauſe there he intended to ſettle the Ark, as well as to fix his Court; when he ſhould be poſſeſſed of it.*

That paſſage indeed hath induced ſome to think, that he compoſed this Pſalm, after he had made an attempt to bring the Ark thither; but failing in it, (2 Sam. *VI.* 9, 10.) *ſighs here for its enjoyment. Which I ſhall not diſpute; becauſe I would not prolong this preface unneceſſarily. It is ſufficient in my judgment to ſay; that it doth not ſeem likely, he would defer this reſolution ſo long after he was inſtalled in his Kingdom. For it required time, to prepare a place for the reception of the Ark, ſutable to the Majeſty it repreſented.*

1. *I Will ſing of mercy and judgment: unto thee, O* LORD, *will I ſing.*

1. I Will never forget, but celebrate with perpetual praiſes, that mercy which hath raiſed me from

a low condition, unto the Throne; and that juſt puniſhment, which I ſee inflicted upon all my oppoſers: both which I aſcribe, O Lord, to Thee alone, and not to my vertue or valour; and therefore to Thee will I ſing my gratefull Hymns.

2. Nor will I ſatifie my ſelf merely with Songs of praiſe; but ſtudy, with all diligence, integrity of life, and purity of manners: O when wilt Thou perfect, what Thou haſt begun for me? and ſettle me peaceably in my Kingdom? Then I ſhall be able to live more regularly, then now in this ſtate of war and confuſion, (2 *Sam.* III. 1, 39.) and ſo I reſolve to doe; ſincerely indeavouring to make my ſelf an abſolute pattern of piety, and vertue to all my Court.

2. I will behave my ſelf wiſely in a perfect way; O when wilt thou come unto me? I will walk within my houſe with a perfect heart.

3. No pretended reaſons of ſtate and politick ends, ſhall make me ſo much as project any thing againſt

3. I will ſet no wicked thing before mine eyes: I hate the work of them

them that turn aſide, it ſhall not cleave to me.

the Law; to which I will ever tie my ſelf: For I abhor the practices of thoſe, who decline that Rule, to purſue their own private deſires; no ſuch corrupt principles ſhall be entertained in my mind.

4. *A froward heart ſhall depart from me: I will not know a wicked* perſon.

4. I will turn him inſtantly out of my ſervice, who ſhall dare to ſuggeſt to me any crooked counſels: I will have no familiarity with him, much leſs make him my favourite; who makes no conſcience how he compaſſes his ends.

5. *Whoſo privily ſlandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I ſuffer.*

5. I will be ſo far from liſtening to their private whiſpers, who, by ſecret calumnies and detractions, indeavour to ſupplant their fellow-ſervants; that I will ſeverely puniſh, and baniſh them my Court: nor will I indure thoſe, whoſe pride makes them overlook all others, as if they were another ſort of Creatures; or whoſe unſatiable covetouſneſs and ambition, makes them ſtudy their own advance-

vancement, more then the publiek good.

6. I will look out for truſty perſons, men fearing God, and of clear integrity; and, in what part of the Country ſoever I find them, make them of my Privy Council: and no man ſhall bear any other Office in my Court, but he that lives unblameably.

6. Mine eyes ſhall be *upon the faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he ſhall ſerve me.*

7. No ſubtil knave, that is made up of ſhifts and tricks, or that deviſes cunning cheats to oppreſs my ſubjects, ſhall remain in my ſervice: Though he have craftily got into it, under a guiſe of ſimplicity; yet no falſe informer, flatterer, or any other ſort of Liar, ſhall continue in my favour.

7. He that worketh deceit ſhall not dwell within my houſe: he that telleth lies, ſhall not tarry in my ſight.

8. As ſoon as ever I am ſettled in my Throne, I will uſe my utmoſt diligence to reform the whole Nation; eſpecially the place of thy peculiar reſidence, which ought to be an example to the reſt of the Kingdom: taking care that all offen-

8. I will early deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

PSALM

ders be ſeverely puniſhed in the Courts of Juſtice; and, if there be no other remedy, cutting off thoſe evil members, who have got an incurable habit of doing wickedly.

PSALM CII.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

ARGUMENT.

A Prayer compoſed by ſome pious perſon (toward the latter end of the Captivity of Babylon, *or rather preſently after their return from thence, to their own Country (Ver.* 13, 14.*) who was extreamly afflicted, and even overwhelmed with grief, and trouble; to ſee the Temple ſtill lie in its rubbiſh, and the rebuilding of it hindred by many enemies. This was the cauſe of thoſe ſad complaints and lamentations, wherein he takes the liberty to repreſent their condition unto the Lord; and thereby give ſome eaſe to his oppreſſed ſpirit: which began to lift up it ſelf in ſome comfortable hopes, when he conſidered,*

ſidered, both the faithfulneſs of God to his promiſes; and the honour it would be to Him, when the Nations round about ſhould ſee their wonderfull reſtauration happily compleated, and thereby be invited to embrace their Religion. Which proved a lively emblem of the coming of the Gentiles into the Church of Chriſt: *the eternity of whoſe Kingdom is here propheſied of, in the concluſion of the Pſalm. Which, as* Theodoret *well expreſſes it, may ſerve for any mans uſe, who wreſtles with any great calamity; and implores the Divine favour, for his help and deliverance. It may be applied alſo to his ſad condition, who groans under the burthen of his ſins; and cries for mercy: being the Fifth among thoſe Seven which are called* Penitential Pſalms.

1. REject not my humble ſupplication, O Lord; but graciouſly admit the earneſt requeſt, which, with lamentable cries, I preſent unto thy Majeſty.

1. *HEar my prayer, O LORD, and let my cry come unto thee.*

2. The diſtreſs wherein I am is exceeding great; which will move Thee, I hope, to moderate thy anger, and not abſolutely refuſe my petition: but ra-

2. *Hide not thy face from me in the day* when *I am in trouble, incline thine ear unto me: in the day* when *I call, anſwer*

anſwer me ſpeedily.

ther to grant me the more favourable audience, and to ſend me the ſpeedier relief; when I implore it in a time of the ſoreſt calamity.

3. *For my days are conſumed like ſmoak: and my bones are burnt as an hearth.*

3. For my days are ſpent as diſmally, as if I lived and breathed in ſmoak; and the anguiſh I ſuffer is ſo ſharp that it penetrates to my very bones: and makes them as parcht and dry, as the fire doth the hearth.

4. *My heart is ſmitten and withered like graſs: ſo that I forget to eat my bread.*

4. My vital ſpirits are exhauſted; and flag like the graſs, when it is ſtruck with a peſtilent blaſt: For, together with my appetite, I have loſt even the thoughts of my neceſſary food.

5. *By reaſon of the voice of my groaning, my bones cleave to my ſkin.*

5. Sadneſs hath ſeiſed on me to ſuch a degree, that I do nothing but groan and ſigh: which hath waſted me away to skin and bone.

6. *I am like a pelican of the wilderneſs: I am like an owl of the deſart.*

6. I take no delight in the company of my friends; but ſeek for loneſome places, like a Pelican in the wilderneſs: where I may bemoan

bemoan my ſelf, like the Bittern in the deſart.

7. Grief and ſorrow baniſh ſleep from mine eyes: and make me like thoſe ſolitary birds, which ſpend the night on the tops of houſes, in dolefull ſhrieks and cries.

7. *I watch, and am as a ſparrow alone upon the houſe-top.*

8. This hath expoſed me to the ſcorn of my enemies, who do nothing but upbraid me with my miſery: and, not content therewith, are ſo furiouſly bent upon my ruin; that they have entred into a combination, and ſworn they will deſtroy me.

8. *Mine enemies reproach me all the day:* and *they that are mad againſt me, are ſworn againſt me.*

9. Which hath ſtill more increaſed my affliction, and made me lie down in the aſhes: where, while I mourn and weep, they mingle themſelves with my bread; as tears do with my drink.

9. *For I have eaten aſhes like bread, and mingled my drink with weeping:*

10. Becauſe thy anger ſtill continues in great ſeverity againſt us; for after Thou hadſt lifted me up in glorious hopes (I. *Ezra* 5.

10. *Becauſe of thine indignation and thy wrath: for thou haſt lifted me up, and caſt me down.*

11. *My*

II. *Ezra* 68. III. 10.) Thou haſt daſht them all in pieces (IV. *Ezra* 4, 24.) and thereby given me the ſorer fall.

11. *My days are like a ſhadow that declineth: and I am withered like graſs.*

11. And whilſt I wait for better times, my life declines apace; like a ſhadow, which being come near to its utmoſt length, is ready to vaniſh: For I have very little ſtrength remaining; but droop and languiſh, like the dried graſs; which is ripe for the mowers hand.

12. *But thou, O LORD, ſhalt endure for ever, and thy remembrance unto all generations.*

12. All my comfort is, that though I die, Thou abideſt to all eternity; and canſt hereafter remedy all theſe evils, which Thou doſt not think fit to redreſs at preſent: and wilt, I am confident; for all generations have tranſmitted down unto us, the memorial of thy faithfulneſs, and the glorious things Thou haſt done for thy people.

13. *Thou ſhalt ariſe*, and *have mercy upon Sion: for the time to fa-*

13. It will not be long, before Thou doſt take pity upon the deſolations of *Sion*, and raiſe her out of her ruins:

ruins: For the time prefixed for her puniſhment being expired, (XXIX. *Jer.* 10, 11.) it is the ſeaſon now, the appointed ſeaſon, for thy mercy in her reſtauration.

vour her, yea the ſet time is come.

14. For her ſcattered ſtones are far more dear to thy pious Worſhippers, then the goodlieſt palaces in *Babylon:* and therefore they cannot look upon her duſt and rubbiſh, without the moſt ſenſible grief and commiſeration.

14. *For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof.*

15. Eſpecially when they conſider, how thy glory ſuffers thereby: whereas the Nations who now contemn Thee, will ſtand in awe of Thee; O Lord, all their Kings and Princes will reverence thy glorious power, the fame of which now ſeems to lie buried in her ruins;

15. *So the heathen ſhall fear the name of the* LORD: *and all the kings of the earth thy glory.*

16. When they ſhall ſee *Sion* rebuilt (which the Lord alone can bring about) and his glorious Majeſty there worſhipped

16. *When the* LORD *ſhall build up Sion, he ſhall appear in his glory.*

17. *He*

with the ancient ſolemnities:

17. He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

17. And the prayers of miſerable captives, who were ſtripped of all, prevail with Him, not onely for their liberty; but for their intire reſtitution to their former ſplendour.

18. This ſhall be written for the generation to come: and the people which ſhall be created, ſhall praiſe the LORD.

18. This wonderfull deliverance ſhall never be forgotten, but remain upon record to the following generation: who ſhall tranſmit the memory of it to their poſterity; that they may alſo look upon themſelves, as a people created a-new to praiſe the Lord.

19. For he hath looked down from the height of his ſanctuary: from heaven did the LORD behold the earth:

19. Becauſe, in much mercy, He hath been pleaſed to preſerve a miſerable Nation, from utter deſtruction: and, though He be infinitely exalted above all our thoughts, yet the Lord hath graciouſly condeſcended to mind the afflicted condition of this diſtreſſed Country:

20. To hear the groaning of the

20. And to be moved by our groans to deliver us

out of a ſad captivity: and to revive us, when we had reaſon to look upon our ſelves as dead and hopeleſs.

priſoner, to looſe thoſe that are appointed to death;

21. That we might go, and recount in his Temple the famous things which He hath done: and make the holy City ſound with the praiſes of his power, goodneſs and truth; which He hath declared in our reſtauration.

21. *To declare the name of the* LORD *in Sion, and his praiſe in Jeruſalem:*

22. When all the people ſhall be gathered together, there to worſhip the Divine Majeſty: and other Kingdoms join with us unanimouſly in his ſervice.

22. *When the people are gathered together, and the kingdoms to ſerve the* LORD.

23. I had hopes to have lived to ſee this bleſſed time; and thought I had been in the way to it (III. *Ezra* 8, *&c.*) But He hath ſtopt our vigorous beginnings, (IV. *Ezra* 4.) and thereby ſo ſorely afflicted me, that I feel I am like to fall ſhort of my expectations.

23. *He weakened my ſtrength in the way; he ſhortned my days.*

24. *I ſaid,*

24. *I ſaid, O my God, take me not away in the midſt of my days: thy years are throughout all generations.*

24. Though I prayed moſt earneſtly to Him, and ſaid; O my God, who haſt ſo graciouſly begun our deliverance, take me not away before it be compleatly finiſhed; but let me ſee thy promiſe fulfilled, which, Thou who dieſt not (as we do) I am ſure wilt not fail to make good:

25. *Of old haſt thou laid the foundation of the earth: and the heavens are the work of thy hands.*

25. For it cannot be too hard for Thee, to raiſe *Sion* out of her ruins; who haſt, many ages ago, created this goodly fabrick of heaven and earth (by thy eternal Word, I. *Heb.* 10.)

26. *They ſhall periſh, but thou ſhalt endure: yea, all of them ſhall wax old like a garment; as a veſture ſhalt thou change them, and they ſhall be changed.*

26. And Thou doſt neither decay, nor alter, in proceſs of time, as thy creatures do; ſome of which ſhall periſh, but Thou ſhalt eternally ſubſiſt; and all of them ſhall grow old, like our garments with long wearing: even the heavens themſelves, which now enwrap the earth, as our cloaths do our bodies, ſhall be folded up, (I. *Heb.* 12.) and laid aſide, like a tatte-

red garment, when Thou ſhalt command that alteration.

27. But Thou (and thy Word) art ſtill the very ſame: and ſhalt always continue ſo, without any, the leaſt, variation.

27. *But thou art the ſame, and thy years ſhall have no end.*

28. Yet all that I conclude from hence is onely this; that, though I do not live to ſee our perfect reſtauration yet, according to thy unalterable purpoſe, the Temple and *Jeruſalem* ſhall be rebuilt; and the children of thy ſervants, who now are in great diſtreſs, be peaceably ſettled there: yea their poſterity after them, remain unmovable in thy favour; and enjoy the tokens of thy Divine preſence among them.

28. *The children of thy ſervants ſhall continue, and their ſeed ſhall be eſtabliſhed before thee.*

PSALM

PSALM CIII.

A Pſalm of *David.*

ARGUMENT.

The Title tells us this Pſalm is one of Davids: *and the third, fourth and fifth Verſes may ſatisfie us, that he compoſed it, after his recovery, from a dangerous ſickneſs, to ſuch a vigorous health; as the Eagles have, when they renew their plumes. To that he alludes Ver.* 5. *as* Euthymius *and Saint* Hierom *underſtand it. The latter of which ſays, upon XL.* Iſaiah, *that he had often taught, the Eagles do no otherway return to youthfulneſs, when they are old; but onely* mutatione pennarum *by change of their feathers. I have expreſſed this a little more largely then ordinary, in the Paraphraſe (as I have done in the reſt of the Pſalm) to fit it the better to their uſe now, that have eſcaped the like danger: who ſhould take occaſion, when they thank God for ſuch a bleſſing, to imitate* David; *in making a thankfull commemoration of the reſt of his mercies: both to him and to others; both in the preſent and in paſt ages. And the more to excite devout ſouls to this, and that I might make their thankfulneſs the more affectionate (if they pleaſe to make uſe of this*

Hymn for that purpoſe) I have oft repeated the beginning of the Pſalm, which I think refers to the whole: and likewiſe put it into a little different form (of a ſoul actually praiſing God) without the leaſt alteration of the ſenſe.

1. BLeſſed, for ever bleſſed, be the Lord of life and health, and all other bleſſings; Bleſſed be his eternal power, wiſedom and goodneſs: with my whole heart, do I bleſs Him; with my moſt ardent love, and the devouteſt affections of my ſoul.

1. *BLeſs the LORD, O my ſoul: and all that is within me, bleſs his holy name.*

2. Which ſhall be every day thus employed, and praiſe his name, with continual pleaſure: I will never forget (how ſhouldſt thou prove ſo ungratefull, O my ſoul! as not) to acknowledge the ineſtimable benefits I have received from his bounty; which are more then thought can number.

2. *Bleſs the LORD, O my ſoul, and forget not all his benefits.*

3. More particularly, I render Thee, O Lord, my moſt hearty thanks, for thy

3. *Who forgiveth all thine iniquities: who healeth*

leth all thy diſeaſes.

late mercies vouchſafed to me: Bleſſed be thy merciſull kindneſs, that after a ſhort correction for my faults, Thou haſt graciouſly pardoned them; and healed all the ſores and grievous wounds, which they had made.

4. *Who redeemeth thy life from deſtruction: who crowneth thee with loving kindneſs and tender mercies.*

4. Bleſſed be God, who hath ſaved me from death; and not onely ſpared my life, but ſurrounded it moſt graciouſly with, I know not how, many benefits; which make it exceeding delightfull to me. (I owe my friends, lovers and acquaintance, my carefull attendants, my warm and quiet habitation, the plentifull eſtate Thou haſt given me, the liberal proviſion Thou makeſt for me, with all the reſt of thy mercies, to the bowels of thy tender compaſſions towards me.)

5. *Who ſatisfieth thy mouth with good* things: ſo that *thy youth*

5. Bleſſed be thy almighty Goodneſs, that my mouth (which lately diſguſted all things, or was reſtrained

from what it deſired, or was preſcribed that which was diſguſtfull to it) can now reliſh its food again; and is ſatisfied with many good things: I can never ſufficiently bleſs thy Goodneſs, who by this means doſt reſtore my ſtrength, and makeſt my youth and freſhneſs return like the Eagles. (O that I may with freſh delight and joy be ſtill praiſing Thee! and be lifted up to heaven, (as they are when they have renewed their plumes) in more vigorous love, and affectionate deſires and indeavours; to imploy all my renewed ſtrength in thy faithfull ſervice.)

is renewed like the eagles.

The ſtrength of vigorous old Age of Eagles was proverbial among ye Ancients.

6. Nor am I alone, obliged to my gracious Lord for his ſingular favour to me: but, bleſſed be his name, He relieves all thoſe who ſuffer wrong; and doth juſtice upon their oppreſſours, who are too mighty for them.

6. The LORD executeth righteouſneſs and judgment for all that are *oppreſſed.*

7. He

7. *He made known his ways unto Moses, his acts unto the children of Israel.*

7. *Moses* and the rest of our Forefathers, are witnesses of this: whom the Lord delivered, in a stupendious manner, out of the house of bondage.

8. *The* LORD is *mercifull and gracious, slow to anger, and plenteous in mercy.*

8. And by other methods of his Providence towards them, and dealings with them, declared how bountifull his blessed nature is; and how ready to forgive: forbearing long when men deserve to be punished; and soon releasing them from their pain, when they heartily repent of their folly.

9. *He will not always chide: neither will he keep* his anger *for ever.*

9. He doth not love, blessed be his Name, to be always chastising us for our faults: And when He doth chastise us, He neither loves to prolong our miseries; nor to inflict them proportionable to our deserts.

10. *He hath not dealt with us after our sins: nor rewarded us according to our iniquities.*

10. No, Blessed be his holy Name, there is mercy even in our punishments: our sufferings are never so great as our sins; but we might justly suffer a great deal

deal more, then we do, for our faults.

11. And were we never ſo obedient, there is not a greater diſproportion between the vaſt circumference of the heavens, and this little ſpot of earth; then there is between his mercies towards us, and our ſmall ſervices.

11. *For as the heaven is high above the earth:* ſo *great is his mercy toward them that fear him.*

12. To thoſe mercies alone it is to be aſcribed, that we are not bemoaning our ſelves under innumerable miſeries: but He hath quite taken away his wrath from us; and, adored be his goodneſs, perfectly remitted the puniſhment due to our manifold offences.

12. *As far as the eaſt is from the weſt:* ſo *far hath he removed our tranſgreſſions from us.*

13. O what bowels of mercy are theſe! No father can be more indulgent and tender-hearted, to his returning children; then the Lord, bleſſed be his Name, is to thoſe who ſo reform by his chaſtiſements, as to fear hereafter to offend Him.

13. *Like as a father pitieth* his *children:* ſo *the* LORD *pitieth them that fear him.*

14. *For he knoweth our frame: he remembreth that we* are *duſt.*

14. He eaſily relents and takes compaſſion on them: conſidering how frail he hath made them; and how ſoon of themſelves they will moulder into the duſt, out of which He took them.

15. As for *man, his days* are *as graſs: as a flower of the field, ſo he flouriſheth.*

15. For what is man that the Almighty ſhould contend with him? He looks freſh and fair; but alas! is as feeble as the graſs, and as a flower in the field; whoſe beauty is far greater then its ſtrength.

16. *For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more.*

16. Many accidents ſnatch him away, even in his prime: Juſt as the biting wind, to which the field flowers are expoſed, blaſts them on a ſudden; and they ſpring up no more, in the place that was adorned with them.

17. *But the mercy of the* LORD *is from everlaſting to everlaſting upon them that fear him: and his righteouſneſs unto childrens children:*

17. O how much doth this magnifie the wonderfull mercy of our God! who deſigns to be everlaſtingly kind (bleſſed be his Goodneſs) to ſuch ſhort-liv'd creatures as we are: rewarding the faithfull ſervices

vices of a few years, with eternal life to our ſelves; and with many bleſſings to our poſterity, in future generations.

18. There is no doubt of this; which hath been verified in thoſe who have ſincerely kept their faith with Him; and, not onely promiſed but, conſtantly performed the obedience they owed Him.

18. To ſuch as keep his covenant, and to thoſe that remember his commandments to doe them.

19. For none can hinder Thee, O moſt mighty Lord, from being as kind as Thou pleaſeſt: who art the univerſal Monarch; the bleſſed and onely Potentate; to whom, not onely the greateſt men on earth but, the higheſt powers in heaven are ſubject.

19. The LORD hath prepared his throne in the heavens: and his kingdom ruleth over all.

20. Let the Angels therefore, who know his greatneſs, power and gracious Providence, better then I, bleſs his holy Name: Let thoſe mighty ones, whoſe ſtrength ſurpaſſes all the powers on earth, and yet never diſpute his ſacred

20. Bleſs the LORD, ye his angels, that excell in ſtrength, that doe his commandments, hearkening unto the voice of his word.

21. *Bleſs*

commands, give praiſe unto Him, with all their might; and with the ſame chearfulneſs, wherewith they obey his word.

21. *Bleſs ye the LORD, all* ye *his hoſts,* ye *miniſters of his that doe his pleaſure.*

21. Let the whole company of heaven, all the ſeveral hoſts of thoſe glorious creatures, who have been imployed by His Majeſty ſo many ways for our good, and underſtand how much we are beholden to his love; ſpeak good of his Name, and bleſs his Mercy, both to themſelves and unto us.

22. *Bleſs the LORD, all his works in all places of his dominion: bleſs the LORD, O my ſoul.*

22. Yea let every creature throughout the wide world, proclaim as well as it is able, the loving kindneſs of the Lord: let none of them be ſilent, but all with one conſent bleſs his holy Name: And thou, O my ſoul, be ſure thou never forget to make one; O fail not to bear thy part in this joyfull quire, that daily ſing his praiſe.

PSALM

PSALM CIV.

ARGUMENT.

The foregoing and the following Pſalm being certainly compoſed by David, *the Greeks, and from them ſeveral other ancient interpreters, have aſcribed this alſo to the ſame Authour. For which they had this further reaſon; that it begins (as* Aben Ezra *obſerves) juſt as the foregoing Pſalm ends: and celebrates the mighty power and goodneſs of God, in the fabrick of the world; as the* CIII. *doth his benefits to himſelf, and to the reſt of the children of men.*

As for the occaſion of it, we may look upon it as a probable opinion, that when David *thought of building a Houſe for the Divine Service, and God ſent* Nathan *to forbid him; (*2 Sam. *VII.* 5.*) he fell not long after into the contemplation of the Majeſty of God; who having built this great world, as his Temple, needed none of his erecting; though He would be pleaſed to accept one for the burning Sacrifice before Him, as* Solomon *afterward ſpeaks* 2 Chron. *II.* 6. *To ſtrengthen this conjecture of mine, it may be obſerved; that he begins this Pſalm, with ſuch an Admiration of God's moſt excellent perfection, as we meet withall in* David's *prayer; immediately after God had*

had certified him of his love towards him, though he would not let him build Him an Houſe 2 Sam. *VII.* 22. Thou art great, O Lord, for there is none like unto Thee. *In the ſame manner he ſaith here,* O Lord my God, Thou art very great: *as he proceeds to demonſtrate, from his wonderfull works. And firſt he begins with the Heavens, the Clouds and the Angels: and then comes down to the Earth, the Sea, the Mountains, Valleys, Fountains and other inferiour things: Which depend ſo much upon the Sun, the Moon and heavenly Bodies; that all of them together declare the moſt admirable wiſedom of Him by whom they were compoſed: and ſhould excite all mankind to his perpetual praiſes.*

1. *BLeſs the LORD, O my ſoul: O LORD my God, thou art very great, thou art cloathed with honour and majeſty.*

1. STir up thy ſelf, O my Soul, with all thy might to meditate the praiſes of the Lord. For the higheſt of all our thoughts are infinitely below thy Greatneſs, O Lord, my moſt gracious God: who haſt ſhewn in thy moſt admirable works, the ſurpaſſing excellence of thy Majeſty; which we can never worthily celebrate with all our praiſes.

2. The

2. The light, which dazles our eyes with its ſplendour, is the royal robe, wherein thy inviſible and incomprehenſible brightneſs appears unto us: and the ſpacious heavens are the royal Pavilion, which thy Sovereign power hath extended, like a Canopy, for thy Majeſty, in this great Palace of the world.

2. *Who covereſt thy ſelf with light, as with a garment: who ſtretcheſt out the heavens like a curtain.*

3. The floor of whoſe Chambers, which the Lord hath laid in the upper region of the Air; O how highly is it advanced above the top of the ſtatelieſt piles that are raiſed by earthly Monarchs: whoſe pompous Chariots (whereof they boaſt) fall infinitely ſhort of thoſe glorious Clouds, wherein He makes Himſelf preſent to us; as their ſwifteſt Horſes are ſlow-paced, in compariſon with the quick motion, more ſpeedy then the wind, wherewith He viſits every part of his Dominion.

3. *Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.*

4. *Who*

4. *Who maketh his angels ſpirits: his miniſters a flaming fire.*

4. Into which He ſends his Angels (and what King is there that hath ſuch noble Miniſters?) ſometimes in vehement winds, and ſometime in lightning and thunder; whereby they execute his royal pleaſure.

5. Who *laid the foundations of the earth*, that *it ſhould not be removed for ever.*

5. Who hath ſettled the maſſy globe of earth, even in the liquid air, upon ſuch firm foundations; that none of thoſe ſtorms and tempeſts, which beat upon it from without, nor any commotions from within, can ever ſtir it out of the place He hath fixed for it.

6. *Thou coveredſt it with the deep, as* with *a garment: the waters ſtood above the mountains.*

6. It was all covered over at the firſt with waters (I. *Gen.* 2.) which were ſo deep, that there was no appearance of the higheſt Mountains.

7. *At thy rebuke they fled: at the voice of thy thunder they haſted away.*

7. Till thy omnipotent word charged them to retire (I. *Gen.* 9.) at which they ſtarted back, and ſuddenly ſhrunk away; as an affrighted Slave doth, when he hears the thunder of his Maſters threatnings, if his

commands be not obeyed.

8. Immediately the dry land was ſeen; part of which (by thy wonderfull contrivance, O Lord) roſe up in lofty hills; and the reſt ſunk down in lowly valleys: where Thou haſt cut channels, for the waters to run into the main Ocean; the place Thou haſt appointed for them.

8. *They go up by the mountains: they go down by the valleys unto the place which thou haſt founded for them.*

9. And there, though they reſtleſly toſs and ſwell yet, they cannot get over the ſhores, wherein Thou haſt incloſed them: nor ſhall they ever recover their former liberty, to overflow the earth again.

9. *Thou haſt ſet a bound that they may not paſs over: that they turn not again to cover the earth.*

10. But ſtill, ſuch is the admirable Providence of the Lord, they climb, through the hollow places of the earth, up the ſteepeſt parts of it; and there break out in ſprings: which fall down into the valleys, to make brooks and rivers, that run between the hills; which, on either ſide, ſend into them freſh ſupplies to inlarge their ſtreams.

10. *He ſendeth the ſprings into the valleys*, which *run among the hills.*

11. *They*

11. *They give drink to every beaſt of the field: the wild aſſes quench their thirſt.*

11. Which afford, not onely to us but to all the beaſts of the earth ſuch abundant refreſhment, when they are dry; that even the dull Aſſes, who live in parched deſarts, find them out to quench their thirſt.

12. *By them ſhall the fowls of the heaven have their habitation, which ſing among the branches.*

12. The birds of the air alſo delight to reſort thither: where, having wet their throats, they ſit and chaunt their various notes; among the thick boughs of the trees, which grow upon the banks.

13. *He watereth the hills from his chambers: the earth is ſatisfied with the fruit of thy works.*

13. As for the hills, which conſtantly thus inrich the lower grounds, He waters them from the regions above: whence dews diſtill, and ſhowres of rain come pouring down, by thy marvellous contrivance, O Lord, unto the ſatisfaction of them, and of all the reſt of the earth.

14. *He cauſeth the graſs to grow for the cattel, and herb for the ſervice of man: that*

14. O bleſs the Lord, my Soul, who, by this means, provideth the beaſts with graſs and hay; and us with all variety of herbs, and

roots, and fruit and pulſe: which He cauſes to ſprout out of the earth; that we may never want what is neceſſary for our food, or for our phyſick.

he may bring forth food out of the earth:

15. But rather take our pleaſure, and delight in the rich wines, which He produces to chear the drooping ſpirits of miſerable men: together with oil to anoint their heads; and bread to recruit their ſtrength, when it is ſpent with toil and labour.

15. *And wine* that *maketh glad the heart of man,* and *oil to make* his *face to ſhine, and bread* which *ſtrengtheneth mans heart.*

16. Bleſſed be the Lord, who by this means alſo ſupplies, with abundant nouriſhment, the largeſt trees; which are not planted by the art, nor watered by the care of men, but by his almighty Providence: who makes whole Foreſts of them grow, as the Cedars in *Libanus* do, even upon the moſt barren and ſtony Mountains.

16. *The trees of the LORD are full* of ſap: *the cedars of Lebanon which he hath planted.*

17. In theſe trees the birds both ſmall and great, build themſelves convenient

17. *Where the birds make their neſts:* as for *the ſtork,*

ſtork, the fir-trees are *her houſe.*

habitations: and ſome of them (as the Stork, for inſtance, who ſeats her neſt on the top of lofty Pines and Fir-trees) with admirable artifice.

18. *The high hills* are *a refuge for the wild goats,* and *the rocks for the conies.*

18. And with no leſs ſafety the wild Goats depoſite their young, in the top of thoſe craggy Mountains; whither they can climb as eaſily, as the birds fly to the tops of trees: and other feeble creatures creep into the rocks; and there lie ſecure from the violence, that ſtronger beaſts would offer to them.

19. *He appointeth the moon for ſeaſons; the ſun knoweth his going down.*

19. By his moſt wiſe contrivance, the Moon hath her full, and her wane: and the Sun doth not always ſhine; but obſerves a conſtant time for its going down.

20. *Thou makeſt darkneſs, and it is night: wherein all the beaſts of the foreſt do creep* forth.

20. And then darkneſs covering the face of the earth, and inviting us to reſt, gives the wolves, and other wild beaſts of the Foreſt (ſuch is thy care, O Lord, of all creatures)

who were afraid to venture abroad before, ſecurity and confidence; to come out of their lurking places, and ſeek their food.

21. Which the ravening young Lions then meet withall; falling upon their prey with a horrible noiſe: whereby they expreſs the eagerneſs of their hunger; which is not ſo ſharp and devouring, but, by the Divine Providence, it finds full ſatisfaction before the morning.

21. *The young lions roar after their prey, and ſeek their meat from God.*

22. When the Sun again appearing, and rouzing us out of our ſleep, they all return with one conſent; and lay themſelves down in their ſeveral dens.

22. *The ſun ariſeth, they gather themſelves together, and lay them down in their dens.*

23. And ſo man, refreſhed by the nights repoſe, goes forth, without any danger, about his buſineſs in the fields: and continues his labours, till the night call him to reſt again.

23. *Man goeth forth to his work, and to his labour untill the evening.*

24. O eternal Lord! how many and how great are thy works? and with

24. *O LORD, how manifold are thy works! in*

wiſedom

wiſedom haſt thou made them all: the earth is full of thy riches.

what admirable wiſedom haſt Thou contrived them all? If we look no further then this Earth, what aſtoniſhing variety of good things do we behold, wherewith Thy bounty hath inriched it?

25. So is *this great and wide ſea, wherein* are *things creeping innumerable, both ſmall and great beaſts.*

25. And this great and ſpacious Sea alſo, which ſeems to embrace the Earth in its arms, is no leſs full of thy wonderfull works: For there ſwim Fiſh without number; ſome of which aſtoniſh us, as much with the art Thou haſt ſhewn in their ſmall bodies, as others do with the prodigious greatneſs of their bulk.

26. *There go the ſhips*; there is *that leviathan*, whom *thou haſt made to play therein.*

26. There the Ships ſail as ſwiftly, as the Fiſhes ſwim; fetching us the riches both of Sea and Land: and there that great Leviathan (in forming whom Thou haſt ſhewn thy mighty power) finds room enough to tumble up and down; and ſport himſelf, in his abſolute dominion over all that the Sea contains.

27. O how liberal is thy Goodneſs, which provides convenient ſuſtenance for ſuch a vaſt world of creatures? Every one of which, though they know not their Benefactour, is duly and ſeaſonably ſupplied, with the food they ſeek, by the care Thou takeſt of them.

27. *Theſe wait all upon thee: that thou mayeſt give* them *their meat in due ſeaſon.*

28. For they onely gather what Thou, without any care of theirs, diſpenſeſt to them: And Thou art not ſparing of thy bleſſings; but haſt made a moſt plentifull proviſion, which Thou ſcattereſt every where for them.

28. That *thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.*

29. If it fail at any time, by the ſuſpenſe of thy heavenly influences, all things look moſt ruefully: they grow weak, nay die; and are diſſolved into the elements out of which they were made.

29. *Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt.*

30. But then Thou ſendeſt forth again thy quickning power; whereby new ones are produced, in the room of thoſe that are dead;

30. *Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.*

31. *The*

juſt as the earth, after a ſharp winter hath made it bare, looks freſh and green again at the return of the ſpring.

31. The glory of the LORD ſhall endure for ever: the LORD ſhall rejoice in his works.

31. Thus the world is ſtill as full, as ever it was; and all future ages ſhall praiſe, as well as we, the ſame power, and wiſedom, and goodneſs of the Lord: which appears ſo glorioufly in all his works, that He himſelf is ſtill pleaſed, and delighted in the continuance of them; as He was at firſt in their contrivance, I. *Gen.* 31.

32. He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoke.

32. Elſe they would all ſoon vaniſh, and come to nothing: for at his preſence the very earth trembles; and the mountains, as our Fathers ſaw at mount *Sinai*, are full of fire and ſmoke.

33. I will ſing unto the Lord as long as I live: I will ſing praiſe unto my God, while I have my being.

33. I will never ceaſe therefore to ſing the praiſes of the Lord; who as He created, ſo ſupports and maintains the whole fabrick of heaven and earth, and all the creatures contained in

27. O how liberal is thy Goodneſs, which provides convenient ſuſtenance for ſuch a vaſt world of creatures? Every one of which, though they know not their Benefactour, is duly and ſeaſonably ſupplied, with the food they ſeek, by the care Thou takeſt of them.

27. *Theſe wait all upon thee: that thou mayeſt give* them *their meat in due ſeaſon.*

28. For they onely gather what Thou, without any care of theirs, diſpenſeſt to them: And Thou art not ſparing of thy bleſſings; but haſt made a moſt plentifull proviſion, which Thou ſcattereſt every where for them.

28. That *thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.*

29. If it fail at any time, by the ſuſpenſe of thy heavenly influences, all things look moſt ruefully: they grow weak, nay die; and are diſſolved into the elements out of which they were made.

29. *Thou hideſt thy face, they are troubled; thou takeſt away their breath, they die, and return to their duſt.*

30. But then Thou ſendeſt forth again thy quickning power; whereby new ones are produced, in the room of thoſe that are dead;

30. *Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.*

31. *The*

juſt as the earth, after a ſharp winter hath made it bare, looks freſh and green again at the return of the ſpring.

31. The glory of the LORD ſhall endure for ever: the LORD ſhall rejoice in his works.

31. Thus the world is ſtill as full, as ever it was; and all future ages ſhall praiſe, as well as we, the ſame power, and wiſedom, and goodneſs of the Lord: which appears ſo glorioufly in all his works, that He himſelf is ſtill pleaſed, and delighted in the continuance of them; as He was at firſt in their contrivance, I. *Gen.* 31.

32. He looketh on the earth, and it trembleth; he toucheth the hills, and they ſmoke.

32. Elſe they would all ſoon vaniſh, and come to nothing: for at his preſence the very earth trembles; and the mountains, as our Fathers ſaw at mount *Sinai*, are full of fire and ſmoke.

33. I will ſing unto the Lord as long as I live: I will ſing praiſe unto my God, while I have my being.

33. I will never ceaſe therefore to ſing the praiſes of the Lord; who as He created, ſo ſupports and maintains the whole fabrick of heaven and earth, and all the creatures contained in

in them: And I will never forget his particular kindneſs to me, among the reſt; but acknowledge to my very laſt breath, the innumerable benefits I have received from his bounty.

34. With ſuch affection will I praiſe Him; that all my thankfull meditations and diſcourſes, ſhall be, I hope, no leſs pleaſing to Him, then they ſhall be to my ſelf: who will take the higheſt ſatisfaction, in thinking and ſpeaking of the Goodneſs of the Lord; from whom I ſhall ſtill receive more abundant cauſe to rejoice in Him.

34. My meditation of him ſhall be ſweet: I will be glad in the LORD.

35. But as for them, whoſe onely pleaſure it is to ſatisfie their brutiſh luſts, and abuſe the many good things they enjoy, (either denying, or never acknowledging Him who is the donor of them) they ſhall utterly periſh; and be no longer the care of that Providence, to which they are ſo ungratefull; O my Soul

35. Let the ſinners be conſumed out of the earth, and let the wicked be no more: bleſs thou the LORD, O my ſoul. Praiſe ye the LORD.

PSALM

never imitate their impiety, or negligence; but be excited thereby to the greater diligence, in praiſing thy great Creatour and Benefactour. And let all thoſe, who have any ſenſe of Him, ſtir up themſelves and join with me in his praiſes.

PSALM CV.

ARGUMENT.

Though this Pſalm have no Title, yet we are aſſured by what we reade in the 1 Chron. *XVI.* 8, &c. *that the firſt part of it, at leaſt (to the end of Ver.* 15.*) was made by* David; *and delivered by Him to* Aſaph *and his Brethren, for the conſtant ſervice of God in the Tabernacle: when, after ſeveral Victories over the* Philiſtins, (1 Chr. *XIV.*) *he had ſettled the Ark of God in* Sion. *And it is moſt probable that he afterward inlarged this Pſalm (for who elſe would adventure to doe it?) that it might be a more compleat commemoration of all the mercies of God, towards their Nation; from the days of* Abraham *to their taking poſſeſſion of the Land of* Canaan. *Into which*

which he ſhews, their gracious Lord conducted them by ſo many miraculous providences, in ſeveral ages (according to his faithfull promiſe, made to Abraham *his faithfull Servant) that it deſerved their moſt hearty acknowledgments: to which he excites them, by* ten *ſeveral expreſſions, in the* five *firſt verſes of the Pſalm.*

To which the Greeks præfix an Hallelujah *(for they take the laſt word of the foregoing Pſalm, and ſet it on the head of this) as a note how much they were obliged to* praiſe the Lord, *according to that exhortation; when they remembred, in this Pſalm, the benefits, that He had beſtowed upon their Forefathers: which were ſufficient to excite and whet their minds, to the imitation of their vertue.*

And it may ſerve to admoniſh the new people of God, (as Theodoret *ſpeaks) that is, us Chriſtians, how much we ought to rejoice in God's goodneſs to us; and how dangerous it is to be ungratefull to Him: which provoked Him to deprive the* Jews *of that fatherly care which He had taken of their Anceſtours.*

1. STir up your ſelves, all ye that are here aſſembled, to make your moſt gratefull acknowledgments unto the great Lord; who

1. *O Give thanks unto the LORD; call upon his name; make known his deeds among the people.*

2. *Sing*

is pleaſed to come, and dwell among you: never approach his preſence to make your petitions to Him, but join his praiſes together with them; and proclaim to all the people round about, what great things He hath done for you, and for your Forefathers.

2. Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works.

2. Sing his praiſe with a chearfull voice, and with all the Inſtruments of Muſick: and let the ſubject of your hymns, and of your ordinary diſcourſe, be his many marvellous acts; of which let not one be forgotten.

3. Glory ye in his holy name: let the heart of them rejoice that ſeek the LORD.

3. For nothing can be ſo great an honour to you, as that you are the ſervants of ſuch a mighty Lord; who infinitely tranſcends all other Beings: triumph therefore, and make your boaſt of this, as a greater happineſs then all worldly goods; let it fill the hearts of all his faithfull worſhippers with the higheſt joy and gladneſs. 4. Let

4. Let it incourage them to addreſs themſelves unto Him, upon all occaſions; and, proſtrating themſelves before the Ark of his preſence, (2 *Chron.* VI. 41.) commend themſelves to his powerfull protection: let them unweariedly ſeek his favour, and implore his gracious aſſiſtance.

4. *Seek the* LORD *and his ſtrength: ſeek his face evermore.*

5. Which you may with the greater confidence expect, if you call to mind, and thankfully commemorate the marvellous things He hath done for your deliverance; and his terrible executions, (III. *Exod.* 20.) according to his juſt ſentence paſſed, (VII. *Exod.*4.) upon your enemies.

5. *Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.*

6. The benefit of which you ſtill enjoy, O ye who are the poſterity of his ſervant *Abraham*; (whoſe faith and obedience you ought to imitate) the children of *Jacob*, whom He choſe (rejecting *Eſau*) to inherit the promiſed bleſſing.

6. *O ye ſeed of Abraham his ſervant, ye children of Jacob his choſen.*

7. He

7. *He is the LORD our God, his judgments are in all the earth.*

7. He is ſtill the ſame mighty Lord, and our moſt gracious God; who continues to execute his judgments every where, upon our enemies, (2 *Sam.* V. 7, 10, 17, *&c.*) and therefore let us never ceaſe to praiſe Him, and chearfully ſerve Him, and faithfully depend upon Him.)

8. *He hath remembred his covenant for ever, the word* which *he commanded to a thouſand generations.*

8. For He is never unmindfull of his ingagements to us; but punctually performs in all ages, what He hath promiſed in his Covenant.

9. *Which* covenant *he made with Abraham, and his oath unto Iſaac:*

9. Which He firſt ſolemnly made, (XV. *Gen.* 17, 18.) and then ſware, (XXII. 16.) unto *Abraham:* and renewed with his Son *Iſaac*; to whom He promiſed to perform that Oath, which He ſware unto *Abraham*, XXVI. *Gen.* 3.

10. *And confirmed the ſame unto Jacob for a law,* and *to Iſrael* for *an everlaſting covenant:*

10. And again confirmed it to *Jacob*, both when he went to *Haran*, (XXVIII. *Gen.* 13, *&c.*) and at his return, when He changed his name into *Iſrael*, (XXXV. *Gen.* 10,

Gen. 10, *&c.*) and at laſt paſſed it into a Law, in that Covenant which He made with their poſterity, (XXIII. *Exod.* 22, 23, 31, 32.) never to be altered, if they keep their Covenant with Him.

11. The ſum of which was this; I beſtow upon thee, and will bring thee into that good Land, the Land of *Canaan:* which according to this faithfull Covenant, you now poſſeſs; as by lot it was diſtributed to your ſeveral Tribes, for their inheritance, XIV. *Joſh.* 1, 2.

11. *Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.*

12. This Covenant He began to make with your Forefathers, (and ſhew'd his intention to perform it, by his ſingular care over them) when their Family was very ſmall, (XII. *Gen.* 1, 5.) and conſequently ſo weak, that they might eaſily have been deſtroyed in the Land, where they were ſtrangers, (XXIII. *Gen.* 4.) and had no friends, nor allies to ſupport them:

12. *When they were* but *a few men in number: yea, very few, and ſtrangers in it.*

13. *When*

13. *When they went from one nation to another, from* one *kingdom to another people.*

13. Nor any ſettled habitation; but were forced to wander to and fro, from one part of *Canaan* into another, (XII. *Gen.* 6, 8, 9.) and then to ſojourn in other Kingdoms; ſometimes in *Egypt*, (XII. *Gen.* 10.) ſometimes in *Gerar*, (XX. *Gen.* 1. XXVI.) and ſometimes in the Eaſtern Country from whence they came, XXIX. *Gen.* 1.

14. *He ſuffered no man to doe them wrong: yea, he reproved kings for their ſakes:*

14. And whereſoever they ſojourned, He took them into his protection, and ſuffered no man to doe them any injury, (XXXI. *Gen.* 24, 42.) but gave ſevere checks, even to the King of *Egypt*, (XII. *Gen.* 16.) and the King of *Gerar*, (XX. 3, *&c.*) to prevent the miſchief, which they were deſigning to them.

15. Saying, *Touch not mine anointed, and doe my prophets no harm.*

15. For He told them, theſe were ſacred perſons, whom He deſigned to make greater men then themſelves: and therefore charged them not to hurt them;

but to honour them, not merely as *Princes*, (XXIII. *Gen.* 6.) but as *Prophets*, (XX. 7.) by whoſe prayers they ſhould receive great bleſſings, if they were kind to them.

16. And when, in the days of *Jacob*, He puniſhed the Land of *Canaan*, as well as other Countries, with ſuch a dearth, (XLI. *Gen.* 54, *&c.*) that the earth brought forth no kind of grain, for the ſupport of humane life;

16. *Moreover, he called for a famine upon the land: he brake the whole ſtaff of bread.*

17. He took a ſpecial care, in a moſt wonderfull way, to provide both for him and for his family: for *Joſeph* (whom his Brethren firſt conſpired to deſtroy, but afterward were diverted from their purpoſe and onely ſold for a ſlave) was brought into *Egypt*, by the ſecret Counſel of God, (XLV. *Gen.* 5, 7, *&c.*) to be the inſtrument of their preſervation.

17. *He ſent a man before them*, even *Joſeph*, who *was ſold for a ſervant.*

18. He was oppreſſed indeed, for a long time, by

18. *Whoſe feet they hurt with fetters:*

fetters: he was laid in iron.

a moſt grievous calumny: which was a ſorer affliction to him, then the chains and fetters, that were, at firſt, laid upon him in priſon.

19. *Untill the time that his word came: the word of the* LORD *tried him.*

19. Till mention at laſt was made of him to *Pharaoh*, by one of his Officers: who related how exactly *Joſeph* predicted what had befaln him, and another of his Fellow-ſervants; as if he were a man inſpired, XL. *Gen.* 21, 22. XLI. 12, 13.

20. *The king ſent and looſed him:* even *the ruler of the people, and let him go free.*

20. Whereupon the King preſently ſent for him, (XLI. *Gen.* 14.) that great Prince, whoſe Dominion extended over many Provinces, commanded him to be ſet at liberty.

21. *He made him lord of his houſe, and ruler of all his ſubſtance:*

21. And received ſuch ſatisfaction from him, about his dream, which none of his Wiſe men could interpret; that he not onely wholly diſcharged him from his impriſonment, but made him the chief Officer in the Court: and, under himſelf, the ſupreme Governour of

his whole Kingdom, XLI. *Gen.* 40, 41.

22. Yea intruſted him with an abſolute power, to command all the Rulers of his ſeveral Provinces, what he pleaſed; and to puniſh their diſobedience according to his diſcretion: The moſt ancient and wiſeſt Counſellours in the Realm, were ordered to repair to him; and to doe nothing without his Inſtructions, XLI. *Gen.* 44.

22. *To bind his princes at his pleaſure: and teach his ſenatours wiſedom.*

23. By which great Authority he procured not onely the leave, but the invitation of *Pharaoh*, (XLV. *Gen.* 16, 17, *&c.*) to his Father, to come and bring all his Family with him into *Egypt:* and accordingly he came, and dwelt in the beſt part of all the Country, XLVI. *Gen.* 26, 28.

23. *Iſrael alſo came into Egypt: and Jacob ſojourned in the land of Ham.*

Egypt was Lot of Ham Noah's Son

24. Where, according to his promiſe, when He bad *Jacob* accept that invitation, (XLVI. *Gen.* 3, 4.) the Lord multiplied them exceedingly, (I. *Exod.* 7.) and made them mightier then the *E-*

24. *And he increaſed his people greatly: and made them ſtronger then their enemies.*

25. *He*

gyptians, (I. *Exod.* 9.) who, of Friends, were now become their Enemies.

25. *He turned their heart to hate his people, to deal ſubtilly with his ſervants.*

25. For the kinder God was to the *Iſraelites*, and the more He increaſed their Numbers, the greater jealouſie it begat in the heart of the *Egyptians*; which turned at laſt into an abſolute hatred of them: and provoked their malice to invent the cruelleſt ways, firſt to diminiſh, (I. *Exod.* 10, 11, *&c.*) and then to deſtroy them, (Ver. 15, 16.)

26. *He ſent Moſes his ſervant, and Aaron whom he had choſen.*

26. This moved the Divine compaſſion, when He ſaw their oppreſſion grew intolerable, to give commiſſion to *Moſes*, whom He had in an extraordinary manner preſerved from periſhing, (III. *Exod.* 10.) and to *Aaron*, whom He choſe to be his Aſſiſtant, (IV. *Exod.* 15.) to go and demand their liberty of *Pharaoh*, IV. *Exod.* 23. V. 1.

27. *They ſhewed his ſigns among them, and wonders*

27. And, he diſputing their Commiſſion, (and refuſing to let *Iſrael* go) they

proved it, and perſwaded him to obey it, by many miraculous works: which God commanded them to doe, as tokens that He had ſent them.

in the land of Ham.

28. Among which the pitchy darkneſs, which overſpread the whole Land three days (except onely where the *Iſraelites* dwelt) was a very remarkable puniſhment of *Pharaoh*'s blindneſs: who would not ſee the hand of God in all thoſe other plagues, which *Moſes* and *Aaron*, not fearing his diſpleaſure, but purſuing their orders, had inflicted on him.

28. *He ſent darkneſs, and made it dark: and they rebelled not againſt his word.*

29. As firſt of all, the Lord commanded them to ſtretch their hand upon all the waters of *Egypt*; which He turned into bloud: and made them ſo putrid, that the fiſh which was in the river died, VII. *Exod.* 20, 21.

29. *He turned their waters into bloud, and ſlew their fiſh.*

30. And, at the next ſtroke, produced ſuch a vaſt number of frogs out of the ſtinking waters and

30. *Their land brought forth frogs in abundance, in the*

chambers

chambers of their kings.

mudd; that not onely the whole earth was covered with them, but no houſe, no room in their houſes; no, not the Cabinets of their King and his Princes, were free from their annoyance, VIII. *Exod.* 3, 6.

31. *He ſpake, and there came divers ſorts of flies,* and *lice in all their coaſts.*

31. And then followed an infinite ſwarm of the moſt peſtilent ſort of flies, (ſee *Pſal.* LXXVIII. 45.) after a troubleſome and filthy plague of lice, which had infeſted all the Country, VIII. *Exod.* 17, 24.

32. *He gave them hail for rain:* and *flaming fire in their land.*

32. Which was ſucceeded (after a murrain upon their Cattel, and a fiery ulcer on their own bodies) by a dreadfull ſtorm of hail, (when fruitfull ſhowrs of rain were moſt deſirable) together with ſuch lightning, as was never ſeen: for it ran upon the ground, and burnt up all that was not deſtroyed by the hail, IX. *Exod.* 23, 24, *&c.*

33. *He ſmote their vines alſo, and their fig-trees:*

33. Which not onely ſtruck down the grapes, and the figgs: but ſhattered

the vines and fig-trees themſelves; together with many other fruit-trees in the Land.

and brake the trees of their coaſts.

34. And whatſoever eſcaped this tempeſtuous ſtorm (for ſome things were not then grown up, IX. *Exod.* 31.) was, not long after, devoured by an innumerable army of various ſorts of locuſts, X. *Exod.* 5, 12, *&c.*

34. *He ſpake, and the locuſts came: and caterpillers, and that without number,*

35. Which, by his command, came and covered the whole face of the Country: eating up the very leaves of the trees, as well as all the graſs and herbs upon the ground, X. *Exod.* 15.

35. *And did eat up all the herbs in their land: and devoured the fruit of their ground.*

36. And at laſt He finiſhed theſe plagues, in the ſlaughter of all the firſt-born, both of man and beaſt: the Angel of the Lord killing, in one and the ſame night, (XII. *Exod.* 29.) the principal prop of every Family; and the beſt of all their flocks and their herds.

36. *He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength.*

37. He

37. *He brought them forth alſo with ſilver and gold: and* there was *not one feeble* perſon *among their tribes.*

37. Which terrible deſtruction ſo affrighted them, that they not onely let *Iſrael* go; but were forward to thruſt them out of *Egypt*, and that loaded with ſilver and gold, (XII. *Exod.* 31, 35.) And, which is very wonderfull, among ſo many thouſand perſons, (Ver. 37.) there was not one, at that time, ſo feeble, as to be unable to travel.

38. *Egypt was glad when they departed: for the fear of them fell upon them.*

38. And great was the joy at their departure; not onely among the *Iſraelites*, but among the *Egyptians*: who thought themſelves not ſafe till the *Iſraelites* had their liberty; but were in dread of another plague, which they thought might kill them, as the former had done their children, XII. *Exod.* 33.

39. *He ſpread a cloud for a covering: and fire to give light in the night.*

39. Nor did the Divine providence deſert our Fathers after it had brought them out of *Egypt*; but leſt they ſhould ſuffer any prejudice by the exceeding great heats, or miſtake their way,

way, in a deſolate wilderneſs, He defended them in the day, from the ſcorching rays of the Sun, by a cloud: which it ſelf gave them light to comfort, and (if need were) to guide them in the night, XIII. *Exod.* 21, 22.

40. He provided alſo a delicate food, for that vaſt multitude; even when they were ſo ungratefull as to murmur againſt Him: (XVI. *Exod.* 12, *&c.*) ſending them, in the evening, ſuch flights of quails, and, in the morning, ſuch ſhowrs of corn, out of the clouds; as abundantly ſatisfied every one of them.

40. The people *asked, and he brought quails: and ſatisfied them with the bread of heaven.*

41. And when they murmured again for want of drink, (XVII. *Exod.* 2, 6.) He was ſo kind as to ſtop their complaints, by making water to ſpring out of a rock: from whence it guſht ſo conſtantly, and in ſuch abundance, that it made a ſtream; which followed them in all the parched grounds, through which they marched.

41. *He opened the rock, and the waters guſhed out: they ran in the dry places* like *a river.*

42. *For*

42. *For he remembred his holy promiſe*, and *Abraham his ſervant.*

42. For the Lord was reſolved punctually to perform his promiſe, paſſed in former ages, (XV. *Gen.* 18. II. *Exod.* 24.) which made Him reward the fidelity of his ſervant *Abraham* even upon his incredulous poſterity; at that very time which He had prefixed for it, XV. *Gen.* 13. XII. *Exod.* 41.

43. *And he brought forth his people with joy*, and *his choſen with gladneſs.*

43. When, with much mirth and joy, He brought his people out of the Egyptian bondage; and made them ſhout to ſee the difference He made between them and the Egyptians: who were drowned in the red Sea; while they were conducted ſafe through it on dry Land, XV. *Exod.* 1, 13, 19.

44. *And gave them the lands of the heathen: and they inherited the labour of the people:*

44. And, in concluſion, He caſt out ſeven Nations, to make room for them in the Land of *Canaan:* where their poſterity took poſſeſſion of Cities and Towns, Fields and Vineyards; which the labour of others had built

built and planted for them, VI. *Deut.* 10, 11. XXIV. *Joſh.* 13.

45. That they might have the more leiſure, to purge the Country of all its ancient ſuperſtition, and filthineſs: and ſet themſelves heartily to worſhip God, after that manner that He preſcribed; in a ſtrict obſervance of all the reſt of his holy Laws.

For which, and all other his benefits, excite your ſelves to praiſe the Lord.

45. *That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the* LORD.

PSALM CVI.

Hallelujah, *i. e. Praiſe the Lord.*

ARGUMENT.

There is little doubt to be made, but this is the Title of the Pſalm, as it is of many other, (CXI, *&c.*) *whereby the Authour excites them to acknowledge God's bounty to their ungratefull Forefathers. For as in the foregoing Pſalm* (they are the words of Theodoret) *the Divine Benefits are commemorated;*

memorated; ſo in this the Pſalmiſt both commemorates them, and alſo upbraids the ingratitude of thoſe that received them. Which magnified the mercies of God the more; in being ſo very kind to thoſe wicked people, that when He puniſhed them, He did not utterly deſtroy them.

The opinion of that Father is, that the Pſalm was compoſed in the perſon of the more pious ſort of people; who bewail the common calamities, and implore the Divine indulgence. And moſt Interpreters, that I have met withall, imagin it to have been made in the time of the Captivity of Babylon: *but the proof of it is very weak. For the laſt verſe but one, upon which they ground that conjecture, may have another conſtruction; and mean no more but this: that God would be pleaſed when the Nation, or any part of it, ſhould be carried captive, to take pity upon them; and reſtore them again to their Country. Or rather, in my opinion, it refers to thoſe who, in the days of* Saul, *or before, were taken priſoners by the* Philiſtines, *and other Nations: whom* David *prays God to gather to their own Land again; that they might worſhip Him in that place, which He had prepared for the Ark of his preſence. For it ſeems plain enough, that this was one of the Pſalms, which he delivered then to* Aſaph: *the* firſt *verſe and the* two laſt *being ſet down in the*

1 Chron.

1 Chron. *XVI.* 36, 37, *as the beginning and ending of another Pſalm, (which can be none but this) which he then gave in with the other two there mentioned,* (XCVI. *and* CV.) *to praiſe the Lord withall.*

1. O Make your thankfull acknowledgments, to the great Lord of all the World; who was exceeding gracious to your Forefathers, and will continue his kindneſs, you may hope, unto all ſucceeding ages.

1. *Praiſe ye the* LORD, *O give thanks unto the* LORD, *for* he is *good, for his mercy* endureth *for ever.*

2. Praiſe Him with all your might; for when you have done your beſt, you muſt acknowledge that it is impoſſible to expreſs your obligations to his omnipotent Goodneſs. For who is able to tell how miraculous that power was, which wrought ſuch wonders for us in *Egypt*; and in the Wilderneſs, and in the Land of *Canaan?* where ſhall we find a man, that can ſet forth, as they deſerve, all the praiſe-worthy acts of the Lord?

2. *Who can utter the mighty acts of the* LORD? who *can ſhew forth all his praiſe?*

3. *Bleſſed*

3. *Bleſſed* are *they that keep judgment:* and *he that doeth righteouſneſs at all times.*

3. Which are ſo great and many, that they are moſt happy men, who by faithfull obedience to all his precepts, (not onely when they have newly received his benefits, but throughout the whole courſe of their lives) preſerve themſelves in the favour of ſo gracious a Lord and Maſter (which our Forefathers fooliſhly loſt, by revolting preſently from their mercifull Deliverer.)

4. *Remember me, O LORD, with the favour* that thou beareſt unto *thy people: O viſit me with thy ſalvation:*

4. Make me, good Lord, one of this happy number; and let me partake of the favour Thou ſtill deſigneſt for thy people; and find Thee ready at hand, in all dangers, to preſerve and deliver me (1 *Chron.* XVIII. 6, 13, 14.)

5. *That I may ſee the good of thy choſen, that I may rejoice in the gladneſs of thy nation: that I may glory with thine inheritance.*

5. That I may live to ſee thy choſen people *Iſrael*, ſettled in a peaceable enjoyment of all thy bleſſings, (1 *Chron.* XXII. 18.) and have my ſhare in their joy and felicity, (1 *Chron.* XXIX. 9.) nay triumph together

gether with them, in the higheſt praiſes of thy bounty towards thy own Nation, and peculiar inheritance, 1 *Chron.* XXIX. 10, 11, 12, 13, *&c.*

6. Our ſins indeed may hinder theſe bleſſings from us; for we are no better then our Forefathers, but have offended after their example; by which we ought to have been amended: we are guilty of many iniquities againſt one another, and much impiety againſt Thee.

6. We have ſinned with our fathers: we have committed iniquity, we have done wickedly.

7. We are the wicked offſpring of thoſe, who were ſo ſtupid, as not to be affected with the prodigious Works Thou didſt in *Egypt*; or preſently to forget that long ſeries of miraculous preſervations and deliverances, by which they were brought from thence: But in the very next ſtrait into which they fell (at the borders of the Sea, that remarkable place, the red Sea) diſtruſted his power;

7. Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, but provoked him *at the ſea*, even *at the Red ſea.*

8. *Never-*

and wiſht He had left them in that cruel ſervitude, of which before they ſo heavily complained, XIV. *Exodus* 11, 12.

8. *Nevertheleſs, he ſaved them for his names ſake: that he might make his mighty power to be known.*

8. And yet (ſuch was his ſtupendious Goodneſs) He would not let them periſh in their ingratitude; but to preſerve the name He had gotten of their mighty Saviour, gave them a new deliverance: that the world might not imagin He wanted power, to compleat what He had begun to doe for them.

9. *He rebuked the Red ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſs.*

9. On this conſideration, He checkt the courſe of that Sea by ſo ſtrong a wind, that He made a path in the midſt of it: and led them through thoſe depths on as hard and dry ground, as they trod upon in their march, through the parched deſarts, XIV. *Exod.* 21, 22.

10. *And he ſaved them from the hand of him that hated* them: *and redeemed them*

10. By which means He ſaved them from *Pharaoh*'s Army; which preſſed hard upon their backs, as the Sea was before their face,

(XIV. *Exod.* 9, 10.) He reſcued them from the power of thoſe implacable enemies, whoſe hatred carried them, to purſue them eagerly even into the Sea, (XIV. *Exod.* 23.)

from the hand of the enemy.

11. Where they were drowned, every man of them; the Sea, which had ſtood fixed as a wall to ſave the *Iſraelites*, returning back with a mighty violence to overwhelm their adverſaries.

11. *And the waters covered their enemies: there was not one of them left.*

12. Which was ſo evident a token of his power and goodneſs, that they were perſwaded by it, at that preſent, to believe God's promiſes, (XIV. *Exod.* 31.) and to ſing a Song of praiſe to Him, for this miraculous deliverance, XV. *Exod.* 1, *&c.*

12. *Then believed they his words, they ſang his praiſe.*

13. But within three days they grew impatient again, (XV. *Exod.* 22, 24.) and forgetting the great and many pledges they had received of his Divine power, quarrelled with his

13. *They ſoon forgat his works, they waited not for his counſel:*

14. *But*

Servants; and would not expect till He ſhewed, what way He intended to relieve them.

14. But luſted exceedingly in the wilderneſs, and tempted God in the deſart.

14. But not long after this, murmured again; (XVI. *Exod.*) And though, inſtead of puniſhing them for it, He ſatisfied them with bread from heaven, and gave them ſeveral other demonſtrations of his Divine preſence among them, in the wilderneſs, (*Exod.* XVI. XX. XXIV, *&c.*) yet, to pleaſe their wanton appetite, they mutined another time, and cried out vehemently for fleſh to eat, (XI. *Numb.* 4, 5, *&c.*) and deſired new proofs of his power to ſupply them.

15. And he gave them their requeſt, but ſent leanneſs into their ſoul.

15. Which He was pleaſed to grant in ſuch abundance, that they ſurfeited of the Quails, which He ſent them: and, inſtead of being nouriſhed, fell into a grievous diſeaſe, whereby great numbers of them were waſted and conſumed, XI. *Numb.* 31, 32, *&c.*

16. And they that eſcaped were not cured of their rebellious humour; but ſeditiouſly diſputed the Authority of *Moſes*: And accuſed both him and *Aaron*, whom the Lord had conſecrated for the ſervice of his Altar, as ambitious men, that took too much upon them, XVI. *Numb.* 3.

16. *They envied Moſes alſo in the camp*, and *Aaron the ſaint of the* LORD.

17. Which moved the Divine Juſtice to puniſh their preſumption, with a moſt terrible vengeance: for the earth opened, and buried alive *Dathan* and *Abiram*, and the faction that adhered to them, XVI. *Numb.* 32, 33.

17. *The earth opened and ſwallowed up Dathan, and covered the company of Abiram.*

18. And the other company raiſed by *Korah*, were ſmitten with lightning from heaven; which burnt up thoſe impious men, who were ſo bold as to invade the Office of the Prieſts of the Lord, XVI. *Numb.* 35.

18. *And a fire was kindled in their company; the flame burnt up the wicked.*

19. Whoſe anger they began very early to incenſe; for even at that very place where the Lord had newly

19. *They made a calf in Horeb, and worſhipped the molten image.*

made by melting or caſting metal

20. *Thus*

appeared to them, in aſtoniſhing thunder and lightning and clouds, (XX. *Exodus* 18.) and had ſpoken to them with an audible voice, and at the ſecond word He ſpake had charged them not to make any graven image, (XX. *Exod.* 4.) and had called *Moſes* up into the Mount to receive the reſt of his Laws (which He had begun in a moſt dreadfull manner to deliver to them) they ſtupidly made a golden Calf, and proſtrated themſelves before the work of their own hands:

20. Thus they changed their glory into the ſimilitude of an ox that eateth graſs.

20. Slighting that Glorious preſence of the Majeſty of God, (XXIV. *Exod.* 16, 17.) which, appearing in the Cloud, had done many wonders for them; and chuſing rather to commend themſelves to the protection of an Image, in which they ſaw no glory; the Image of a dull Ox, a creature without reaſon, a ſervant of man, that is ſup-

ported it ſelf, by ſo weak a thing as hay, XXXII. *Exodus* 14.

21. The root of which ſottiſh Apoſtaſie was, that they did not keep in mind what deliverances God had granted them, under the conduct of *Moſes*; whom they now deſpiſed: (XXXII. *Exod.* 1.) But forgat his great works in the Land of *Egypt*, where they never ſaw any ſimilitude of Him.

21. *They forgat God their ſaviour, which had done great things in Egypt:*

22. Miraculous works; which filled the whole Country with wonder and aſtoniſhment; and concluded at laſt in the fearfull overthrow of *Pharaoh* and all his hoſt in the red Sea, through which they paſſed ſafely.

22. *Wondrous works in the land of Ham*, and *terrible things by the Red ſea.*

23. Which provoked the Divine diſpleaſure ſo highly, that He reſolved to deſtroy them, (XXXII. *Exod.* 9, 10.) and had done it, if *Moſes*, for whom He had a great reſpect, had not, by his earneſt interceſſion, made up this breach;

23. *Therefore he ſaid that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy* them.

24. *Yea*

and reconciled Him ſo far to them, that He did not proceed then to take ſuch vengeance on them, XXXII. *Exod.* 11, 12, 14, 35.

24. Yea, they deſpiſed the pleaſant land: they believed not his word:

24. But when after this they deſpiſed (XIII. *Numb.* 32.) that goodly Country, to the borders of which He had brought them, (I. *Deut.* 19, 20.) which the Spies themſelves confeſſed was rich and deſirable: (XIII. *Numb.* 27. XIV. 32.) and would not believe that God intended, or was able to perform his promiſe to them, XIII. *Numb.* 37:

25. But murmured in their tents, and hearkened not unto the voice of the LORD.

25. But murmured againſt *Moſes* and *Aaron* in their Tents, as if they had deluded them, (XIV. *Numb.* 1, 2, *&c.*) refuſing to march, when the Lord commanded them to go up, and take poſſeſſion of it, I. *Deut.* 21, 26, 32:

26. Therefore he lifted up his hand againſt them, to overthrow them in the wilderneſs:

26. Then he ſolemnly ſware, that not one of that wicked generation, who had ſo often rebelled againſt Him, ſhould ever come there;

but all periſh in the wilderneſs, XIV. *Numb.* 21, 22, 35. I. *Deut.* 34:

27. And ſome of them be overthrown by the heathen, whom the Lord would have delivered up into their hand, (XIV. *Numb.* 45.) and others diſperſed in ſeveral parts of that Country, which they deſpiſed, XXI. *Numb.* 1.

27. To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28. Nor did they grow much better, by theſe dreadfull threatnings and executions; but, not onely moſt ſhamefully committed whoredom with the daughters of *Moab* but, embraced their Religion: devoting themſelves to the vile ſervice of *Baal*, whoſe Temple ſtood upon Mount *Peor*; and partaking with them, in the Sacrifices which they offered to dead men, XXV. *Numb.* 1, 2, 3.

28. They joined themſelves alſo unto Baal-peor, and ate the ſacrifices of the dead.

29. Which abominable wickedneſs incenſed the Divine diſpleaſure to ſuch a degree; that He commanded the Offenders to

29. Thus they provoked him *to anger with their inventions: and the plague brake in upon them.*

30. *Then*

be kill'd and hang'd up, in the face of the Sun: and alſo ſent a grievous plague among the people, XXV. *Numb.* 4, 5, 9.

30. *Then ſtood up Phinehas, and executed judgment: and ſo the plague was ſtayed.*

30. Which raged in the Camp, till *Phinehas*, in a holy zeal, went as boldly to puniſh, as others did to commit their crimes: and thruſt through the body, one of the Princes of the people, whom the Judges feared to meddle withall; and then the plague ceaſed, XXV. *Numb.* 5, 6, 7, 8.

31. *And that was counted unto him for righteouſneſs, unto all generations for evermore.*

31. Which ſeaſonable piece of Juſtice, the Lord, not onely approved as a praiſe-worthy Act but, rewarded alſo with the promiſe of the Prieſthood: which He intailed upon his poſterity, throughout all generations, XXV. *Numb.* 12, 13.

32. *They angred* him *alſo at the waters of ſtrife, ſo that it went ill with Moſes for their ſakes;*

32. And, before this, they had been ſo unbelieving and rebellious, as, having had long experience of God's power and goodneſs in providing for them, to murmur

murmur for want of water; at that place, which took its name from their quarrel with *Moſes*, (XX. *Numb.* 3, 13.) who ſadly ſuffered upon their account, XX. *Numb.* 12.

33. For, being exaſperated by their frequent mutinies, he let fall ſome paſſionate words; which expreſſed ſuch diſtruſt and impatience, as did not become ſo great a Miniſter of God, (XX. *Numb.* 12.) who thereupon reſolved, he ſhould not have the honour to accompliſh his promiſe, of bringing them to their reſt, XXVII. *Numb.* 24. I. *Deut.* 37.

33. *Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.*

34. In which, being ſettled, they did not deſtroy thoſe *ſeven* Nations, (I. *Judg.* 21, 27, 29, *&c.*) whoſe abominations were ſo foul; that the Lord gave them a ſtrict charge, not to ſuffer them to live there any longer, XXIII. *Exod.* 30, 33. VII. *Deut.* 2.

34. *They did not deſtroy the nations, concerning whom the LORD commanded them:*

35. *But*

35. *But were mingled among the heathen, and learned their works.*

35. But, quite contrary, they not onely let them live but, againſt Gods expreſs commandment (XXIII. *Joſh.* 7, 12.) entred into familiarity, and made a Covenant and League with them, (II. *Judg.* 1, 2.) and ſo at laſt learnt to doe as they did, and imitated their evil manners.

36. *And they ſerved their idols: which were a ſnare unto them.*

36. For they forſook the Lord who had brought them thither; and worſhipped the Gods of thoſe people, whom they had conquered, (II. *Judg.* 11, 12. III. 5, 6.) which proved their utter ruin, and deſtruction, VII. *Dent.* 16, 26. II. *Judg.* 3.

37. *Yea, they ſacrificed their ſons and their daughters unto devils,*

37. For they were ſo beſotted with their Idolatry, as to imitate their moſt barbarous Rites: ſacrificing to infernal ſpirits, not onely their beaſts, but (as the cuſtom of that Country was, XII. *Deut.* 30, 31.) their ſons and their daughters.

38. *And ſhed innocent bloud,*

38. Whom they did not merely conſecrate to the ſervice

ſervice of Devils; but offered their bloud, the bloud of innocent babes, even of their own ſons and daughters (as I ſaid) upon the Altars of the Idols of *Canaan:* prophaning thereby the holy Land, with the moſt impious and unnatural Murthers.

even *the bloud of their ſons and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with bloud.*

39. Beſides other abominable works wherewith they defiled themſelves; ſuch as Whoredom, and all manner of beaſtly luſts: which were the filthy vices of thoſe Nations, whom God caſt out before them, XVIII. *Lev.* 24, 25, 27, 28, *&c.*

39. Thus were they defiled with their own works, and went a whoring with their own inventions.

40. And ſo contrary to nature as well as his Law, that the Lord was exceeding angry with them, (II. *Judg.* 14, 20.) and the more, becauſe He had made them his people: whom He now abominated, as impure and unclean; though once they had been very dear unto Him.

40. Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41. *And*

41. *And he gave them into the hand of the heathen; and they that hated them, ruled over them.*

41. And thereupon delivered them up to the power of thoſe impious Nations; with whom they contracted friendſhip, when they ſhould have deſtroyed them, (III. *Judg.* 3, 5. IV. 2. XIII. 1.) who retaining ſtill their ancient hatred, exerciſed a rigorous tyranny over them, IV. *Judg.* 3.

42. *Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.*

42. And ſo did many other of their neighbouring enemies, the *Meſopotamians* and *Moabites*, (III. *Judg.* 8, 12.) the *Midianites* and *Amalekites*, (VI. 2, 3, *&c.*) and ſuch like, (X. 7, 8.) who not onely grievouſly afflicted them; but deſervedly made thoſe their ſubjects, nay ſlaves, who would not ſerve their gracious God.

43. *Many times did he deliver them, but they provoked* him *with their counſel, and were brought low for their iniquity.*

43. Who ſtill continued ſo kind to them, that upon the firſt ſign of their repentance, He conſtantly raiſed up the ſpirit of ſome great Man or other; to reſcue them from every one of theſe Oppreſſours: though they

they as conſtantly provoked Him again, by relapſing to their former Idolatry; which in the iſſue brought them exceeding low, X. *Judg.* 8, 9.

44. And yet, ſuch was his tender compaſſion towards them, He did not abſolutely refuſe to help even theſe baſe revolters, (X. *Judg.* 14, 15, 16.) when, in their diſtreſs, they made a lamentable moan and promiſed amendment.

44. *Nevertheleſs, he regarded their affliction, when he heard their cry.*

45. For He was not unmindfull of the Covenant He had made with their Forefathers, (XXVI. *Levit.* 42, 44, 45. XXX. *Deut.* 1, 2, 3.) but let them reap the benefit of it: in ceaſing to puniſh them; and, when they deſerved to be utterly deſtroyed, beſtowing many and exceeding great bleſſings on them.

45. *And he remembred for them his covenant, and repented according to the multitude of his mercies.*

46. For He inclined the hearts, even of thoſe who had ſubdued, and implacably hated them, unto ſome compaſſion towards them:

46. *He made them alſo to be pitied of all thoſe that carried them captives.*

47. *Save*

ſo that they did not indeavour their total extirpation, XIII. *Judg.* 1. XIV. 2. XV. 9, 10, *&c.*

47. *Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name,* and *to triumph in thy praiſe.*

47. And therefore we humbly hope ſtill in the ſame great mercies; and beſeech Thee, O moſt mighty Lord, who haſt been wont to doe our Nation good, to deliver us, how unworthy ſoever, from all our preſent enemies: and to reſtore ſuch of us as are faln into their hands, unto their own Country; that they may join with us in giving thanks to thy incomparable goodneſs, and ſetting forth thy praiſes with the greateſt joy and triumph, ſaying;

48. *Bleſſed* be *the LORD God of* Iſrael *from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.*

48. Let the great Lord of all the world, who hath been ſo gracious unto *Iſrael*, as to chuſe them for his own peculiar people, be moſt heartily bleſſed and praiſed: Let all generations bleſs Him, as long as the world ſhall laſt, and unto all eternity: and let all

all his people concur in theſe deſires, and wiſh it may be ſo; let them all praiſe the Lord, and deſire He may be ever praiſed.

The End of the FOURTH *Book of Pſalms.*

The

The Fifth BOOK OF PSALMS.

PSALM CVII.

ARGUMENT.

The Fifth *Book of Pſalms (which conſiſts moſt of Praiſes and Thanksgivings) begins here; with an exhortation to thoſe whom God (according to the Prayer foregoing* CVI. 47.*) had delivered from Pagan ſervitude, to acknowledge that ſingular benefit with their hearty Thanksgivings: and thence to take occaſion to magnifie his mercifull Providence over all other men, not onely of that but of all Nations, when they addreſſed themſelves unto Him in their diſtreſſes. For inſtance, Travellers in the deſart who have loſt their way, Priſoners, Sick people, Mariners, Husbandmen, even whole Countries the Pſalmiſt ſhews are made ſtrangely proſperous, if they have a regard to God;*

and on the other ſide fall into great miſery, if they neglect Him. It had been endleſs to enumerate all other caſes; but by theſe any man may underſtand, if he pleaſe (as he obſerves in the concluſion) how good the Lord is, and ready to help thoſe who fly unto Him for ſuccour, whatſoever their condition be.

The Authour of the Pſalm is unknown; but if I have gueſſed aright at the connexion of this with the foregoing Pſalm, it is moſt probable it was compoſed by David: *who having in the* CV. *put them in mind (as* Theodoret *obſerves) of the promiſes made to the Patriarchs, and of the bleſſings beſtowed on their poſterity; and in the* CVI. *of their horrid ingratitude for ſuch benefits, and the puniſhments, for that cauſe, inflicted upon them: declares in this Pſalm the inexplicable kindneſs of God, in their freedom from ſlavery; and in his carefull Providence, as I ſaid, over all mankind: which might give them the greater incouragement to hope in Him, if they ſerved Him faithfully, who had taken them for his peculiar people.*

1. O Make your gratefull acknowledgments to the great Lord of the world; of whoſe Goodneſs you and your Forefa-

1. *O Give thanks unto the* LORD, *for* he is *good: for his mercy* endureth *for ever.*

2. *Let*

thers have had ſuch long experience, that you may conclude his loving kindneſs will extend it ſelf to all ſucceeding ages.

2. Let the redeemed of the LORD ſay ſo, whom he hath redeemed from the hand of the enemy:

2. Let them eſpecially call upon one another to give thanks unto his Goodneſs, whom the Lord hath graciouſly redeemed from a ſad Captivity; into which they were reduced by their prevailing enemies:

3. And gathered them out of the lands, from the eaſt and from the weſt, from the north and from the ſouth.

3. And hath brought them back to their own Country again; from all the Lands, on every ſide, into which they were diſperſed.

4. They wandred in the wilderneſs in a ſolitary way, they found no city to dwell in.

4. And they alſo, who, travelling through vaſt wilderneſſes and ſandy deſarts, loſt their way, and could find no tract to lead them to a City inhabited;

5. Hungry and thirſty, their ſoul fainted in them.

5. But, in this perplexity, wandred up and down ſo long, that all their Proviſion was ſpent, and they were ready to dye with hunger and thirſt:

6. Yet then recommending themſelves to the Lord, and earneſtly imploring his help in this miſerable ſtrait; He mercifully delivered them out of it, and freed them from all their anxieties:

6. *Then they cried unto the* LORD *in their trouble*, and *he delivered them out of their diſtreſſes.*

7. Directing them, when they were in a Maze, into the right path again; which brought them to a place inhabited, where they found relief for their neceſſities.

7. *And he led them forth by the right way, that they might go to a city of habitation.*

8. O that ſuch men would never forget to make their thankfull acknowledgments to the Lord, for this ſingular kindneſs; but every where proclaim his wonderfull works.

8. *Oh that* men *would praiſe the* LORD for *his goodneſs, and* for *his wonderfull works to the children of men!*

9. Who thus ſeaſonably preſerved them from ſtarving, by providing, in this languiſhing condition, drink to quench their thirſt, and plenty of good things to ſatisfie their hungry appetite.

9. *For he ſatisfieth the longing ſoul, and filleth the hungry ſoul with goodneſs.*

10. They alſo who have no other dwelling but a dark priſon, nay a horrible dungeon; where, to add

10. *Such as ſit in darkneſs, and in the ſhadow of death*, being *bound*

bound in affliction and iron:

to their affliction, they are loaded with iron manacles or fetters;

11. *Becauſe they rebelled againſt the words of God, and contemned the counſel of the moſt High:*

11. As a juſt puniſhment for the crimes they had rebelliouſly committed, againſt the expreſs commands of God, and the plain dictates and frequent checks of their own conſciences; which were the voice of the moſt High, giving them wholſome counſel; though they contemned and deſpiſed it:

12. *Therefore he brought down their heart with labour, they fell down, and* there was *none to help.*

12. And thereby provoked Him to throw them into that miſerable condition, to humble their proud hearts by the hardſhip of a tedious and painfull impriſonment; in which they lay ſo dejected and helpleſs, that they ſaw no humane means whereby they ſhould be delivered.

13. *Then they cried unto the* LORD *in their trouble*, and *he ſaved them out of their diſtreſſes,*

13. Yet they then making their addreſſes to the Lord, and earneſtly beſeeching Him to take pity upon their wretched eſtate; He was pleaſed mercifully

to hear their prayers, and free them from thoſe miſerable ſtraits:

14. Bringing them out of their ſad confinement in that diſmall dungeon; and ſetting their hands and feet at liberty, from the chains wherewith they were bound.

15. O that ſuch men would never forget to make their thankfull acknowledgments to the Lord, for his ſingular kindneſs; but every where proclaim his wonderfull works:

16. Who when their caſe was deſperate, removed the greateſt obſtacles; and made even braſen gates, and iron bars give way to their eſcape.

17. In like manner we ſee others, who forgetting God, and ſottiſhly giving themſelves up to all kind of debauchery, in an irregular way of living, fall into grievous diſeaſes:

18. Which not onely quite take away their ap-

14. *He brought them out of darkneſs, and the ſhadow of death, and brake their bands in ſunder.*

15. *Oh that* men *would praiſe the* LORD for *his goodneſs, and* for *his wonderfull works to the children of men!*

16. *For he hath broken the gates of braſs, and cut the bars of iron in ſunder.*

17. *Fools becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.*

18. *Their ſoul abhorreth all manner*

ner of meat, and they draw near unto the gates of death.

petite, but make them nauſeate all manner of food, which they formerly abuſed; and thereby lay them ſo low, that they are at the very brink of the grave.

19. Then they cry unto the LORD in their trouble, he ſaveth them out of their diſtreſſes.

19. Yet even theſe men, when they make their addreſſes unto the Lord, and in the weak eſtate into which they have brought themſelves pray earneſtly to Him, are wont to find relief from Him; when no Medicines whatſoever will avail them.

20. He ſent his word and healed them, and delivered them *from their deſtruction.*

20. He orders their recovery, when all the preſcriptions of Phyſicians prove ineffectual: nay, when they are left for dead, raiſes them up to life and health again.

21. Oh that men *would praiſe the LORD* for *his goodneſs, and* for *his wonderfull works to the children of men!*

21. O that theſe men would be ſo gratefull to the Lord, as never to forget his ſingular kindneſs to them; but every where proclaim ſuch wonderfull works as theſe.

22. And let them ſacrifice the

22. And not content themſelves with the Sacri-

fices of beaſts (which in their ſickneſs they were apt to vow unto Him) but offer thoſe far more acceptable ſacrifices of a gratefull heart: acknowledging his Goodneſs, and telling every body they meet withall, in ſuch a manner as may expreſs how much they are affected with it, what great things the Lord hath done for them.

ſacrifices of thanksgiving, and declare his works with rejoicing.

23. Who ſhews no leſs kindneſs to thoſe that have occaſion to be much upon the Sea; to fiſh, or to traffique, upon the main Ocean.

23. *They that go down to the ſea in ſhips, that doe buſineſs in great waters:*

24. Where they behold remarkable acts of Divine Providence; in the wonderfull alterations which He makes in that vaſt collection of waters.

24. *Theſe ſee the works of the* LORD, *and his wonders in the deep.*

25. For when they are ſmooth and ſtill, a ſudden tempeſt ariſes by his command; which puts them into ſuch a rage, that they are turned into ſwelling waves and billows.

25. *For he commandeth, and raiſeth the ſtormy wind, which lifteth up the waves thereof.*

26. *They*

26. They mount up to the heaven, they go down again to the depths, their ſoul is melted becauſe of trouble.

26. On which the ſhips are ſometimes mounted up as high, as if they would touch the clouds; and then ſink down as low, as if they would be buried in the bottom of the Sea: to the great aſtoniſhment of the paſſengers, who are ready to die with fear.

27. They reel to and fro, and ſtagger like a drunken man, and are at their wits end.

27. For they are ſo toſſed and whirled about, that as they are not able to ſtand upon the decks; ſo the moſt skilfull Mariners do not know which way to ſteer; or what courſe to take, to ſave themſelves from periſhing.

28. Then they cry unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.

28. And yet, when in the midſt of this great ſtrait they make their addreſſes to the Lord, with earneſt prayers for his protection, He is graciouſly pleaſed to hear their cry; and to free them from that anguiſh of mind, which ſorely oppreſſes them.

29. He maketh the ſtorm a calm, ſo that the waves thereof are ſtill,

29. For He ſilences the bluſtring wind, and makes ſo great a calm; that the ſwelling

swelling waves lie quiet and still.

30. Which happy change turns their fear into joy; when they see, not onely the storm appeased but, gentle gales arising to carry them directly to the port, for which they are bound.

30. Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31. O that they who are thus unexpectedly preserved, would never forget to make their thankfull acknowledgments to the Lord, for this singular kindness! But every where proclaim what wonders He hath done for them.

31. Oh that men *would praise the* LORD for *his goodness, and* for *his wonderfull works to the children of men!*

32. Let them magnifie his power and goodness in the greatest assemblies of the people; especially in his Temple: Let them praise Him in the supreme Court of the Kingdom; that the Judges and Governours may be excited, to make Him their trust and confidence.

32. Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

The public service being much in Antiphones, or Responses, part was spoken by ym yt officiated in ye Seat of ye Elders, & ye rest by ye comon people. Hamd

33. Who turns well watered Countries into a mere

33. He turneth rivers into a wilderness,

derneſs, and the water-ſprings into dry ground:

wilderneſs, and makes moiſt and fertil ſoils become dry and barren ground:

34. A fruitfull land into barrenneſs, for the wickedneſs of them that dwell therein.

34. Where none of thoſe fruits will grow which before it plentifully yielded; becauſe of the ill diſpoſition of the inhabitants, who produce nothing but all manner of vice and wickedneſs.

35. He turneth the wilderneſs into a ſtanding water, and dry ground into water-ſprings,

35. And on the other ſide He turns a barren deſart (for none of theſe things come by chance) into rich and fruitfull paſtures: and ſends ſuch plenty of water into dry and ſandy grounds;

36. And there he maketh the hungry to dwell, that they may prepare a city for habitation;

36. That there they, who lived wretchedly before, find a comfortable habitation: and are invited to build Towns and Cities in thoſe formerly deſolate places.

37. And ſow the fields, and plant vineyards, which may yield fruits of increaſe.

37. Where they ſow all manner of grain, and plant vineyards: which recompenſe their pains, with a plentifull harveſt and a joyfull vintage.

38. His

38. His bleſſing alſo makes the inhabitants fruitfull, as well as their ground: they grow exceeding populous, together with their flocks and their herds; which by the increaſe of people are not diminiſhed.

38. *He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattel to decreaſe.*

39. But when they prove ungratefull to Him, He quite alters the courſe of his Providence; and on a ſudden ſends ſome grievous peſtilence, which leſſens their numbers: or lays them low by tyrannical oppreſſours, (into whoſe hands He delivers them) by dearth, and other calamities, which make them pine away in grief and ſorrow.

39. *Again they are miniſhed and brought low through oppreſſion, affliction, and ſorrow.*

40. Their Princes and the moſt eminent perſons in their Country, are not able to preſerve themſelves from contempt and ſcorn: To which they are ſo openly expoſed, that they who had troops of followers and attendants, are utterly deſerted; and forced to walk

40. *He poureth contempt upon princes, and cauſeth them to wander in the wilderneſs*, where there is *no way.*

in ſolitary places to hide their ſhame; without any means, that they can ſee, to recover their thrones out of which they are diſgracefully thrown.

41. *Yet ſetteth he the poor on high from affliction, and maketh him families like a flock.*

41. Which he beſtows upon ſome poor deſpicable perſon, whom, from a low condition, He raiſes to the higheſt dignity; and gives him a very numerous iſſue, to maintain and continue the honour He hath conferred on him.

42. *The righteous ſhall ſee it, and rejoice; and all iniquity ſhall ſtop her mouth.*

42. Which is a great incouragement to the righteous; who herein behold with joy the wiſe and juſt providence of Almighty God: But gives the wicked (who under thoſe bad Princes were inſolent, and full of proud boaſts) ſuch a rebuke; that they hang down their heads, and are confoundedly put to ſilence.

43. *Whoſo is wiſe, and will obſerve thoſe things, even they ſhall underſtand the loving*

43. And therefore, whoſoever will be truly wiſe, ought to mark and ponder ſuch paſſages as theſe in the Divine Government: that they

they may make others, who are leſs conſiderate, underſtand how very kind and gracious the Lord is; to thoſe who ſtudy to pleaſe Him, and to obtain his favour by dutifull obedience and humble ſubmiſſion to Him.

kindneſs of the LORD.

PSALM CVIII.

A Song or Pſalm of *David.*

ARGUMENT.

The Title tells us this Song-Pſalm *(ſee the reaſon of this name upon* Pſal. *LXVII.) was made by* David: *and was placed here, as I conjecture, becauſe now he was in a hopefull way to perfect ſome Victories, which he had begun to win; whereby ſome of thoſe Captives in ſtrange Lands (mentioned Ver. 2. and 3. of the foregoing Pſalm) were reſcued and ſet at liberty. What thoſe Nations were, over whom he was about to triumph, ſee in the Title of* Pſalm *LX: For the latter part of this Pſalm from Ver. 6. to the end, is the very ſame (with ſome light variations) with the eight laſt Verſes of that;*

As the former part of it, is very little different from the five laſt Verſes of Pſalm *LVII. Which the Pſalmiſt I ſuppoſe here placed inſtead of thoſe, wherewith the* LX. *begins (though he retains all the latter end of it) becauſe now, as I ſaid, he had made ſome progreſs in thoſe Wars, which he was but entring upon, when he made that LX.* Pſalm. *And therefore here he begins with thanks to God for his mercy, as there he laments the ill condition, wherein he found the affairs of the Kingdom, when he came to the Crown.*

1. *O God, my heart is fixed, I will ſing and give praiſe, even with my glory.*

1. MY heart is ready, O moſt gracious God; it is firmly reſolved to give Thee moſt ſolemn thanks: My tongue alſo, wherewith I ought to glorifie Thee, ſhall ſing of thy Goodneſs; and, with all the expreſſions of joy, ſet forth thy praiſe.

2. *Awake pſaltery and harp: I my ſelf will awake early.*

2. Nor ſhall any of the inſtruments of Muſick be ſilent, but accompany my Hymns: which I will ſing unto Thee ſo early, that I will prevent the riſing of the Sun.

3. Nor

3. Nor will I merely make Thee my private acknowledgments; but publiſh thy praiſe in the greateſt aſſemblies of thy people, among whom this Song ſhall be ſung: yea, other Nations ſhall reade therein, how thankfull I am for what Thou haſt begun to doe for us.

3. *I will praiſe thee, O LORD, among the people: and I will ſing praiſes unto thee among the nations.*

4. For it is fit my thankfulneſs ſhould be as boundleſs as thy mercy: which infinitely tranſcends all my expreſſions; and hath nothing equal to it, but thy faithfulneſs and truth.

4. *For thy mercy is great above the heavens: and thy truth* reacheth *unto the clouds.*

5. Be Thou more and more exalted in theſe, O God; and raiſe to thy ſelf thereby the higheſt praiſes: ſpread the fame of them every where, that Thou mayeſt be glorified throughout the world.

5. *Be thou exalted, O God above the heavens: and thy glory above all the earth;*

6. Eſpecially now, I beſeech Thee, to grant my humble petitions, that by thy mighty power accompanying my Arms, I may be an inſtrument of delivering thy

6. *That thy beloved may be delivered: ſave* with *thy right hand, and anſwer me.*

7. *God*

thy beloved people from their Oppreſſours.

7. God hath ſpoken in his holineſs, I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

7. Why ſhould I doubt of it, and not rather rejoice in aſſured hope of a perfect Victory? ſince God who is moſt holy and cannot lie, hath ſaid He will deliver them by my hand; (2 *Sam.* III. 18.) and hath already put me in poſſeſſion, (as He alſo promiſed, Ver. 2.) of all the Country about *Samaria*; which I will diſtribute under ſuch Officers, as I think fit to ſet over them.

8. Gilead is mine, Manaſſeh is mine, Ephraim alſo is the ſtrength of mine head, Judah is my lawgiver.

8. *Gilead* alſo and *Manaſſeh*, who were lately under another King, (2 *Sam.* II. 9.) have ſubmitted themſelves to me; and ſo hath the Tribe of *Ephraim*, which is a main ſupport of my Authority: Theſe, and all the reſt of the Tribes of *Iſrael*, are united to the royal Tribe of *Judah*; which (according to the prophecy of our Foreſather, XLIX. *Gen.* 10.) ſupplies me with wiſe and able men to ad-

miniſter the Laws, and order the affairs of my Kingdom.

9. Which ſhall now extend it ſelf beyond the bounds of this Country; for I will tread the *Moabites* under my feet, and reduce them to the vileſt ſervitude; (2 *Sam.* VIII. 2.) I will trample alſo upon the *Edomites*, and make them my ſlaves: (*Ib.* Verſe 14.) the *Philiſtines* alſo, whom I have begun to ſmite, (2 *Sam.* V. 17, *&c.* 22.) ſhall add to my Triumphs, and be forced to ſubmit unto me, as their conquering Lord, (2 *Sam.* VIII. 1.)

9. Moab is my waſhpot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.

10. Theſe are difficult things indeed, and I may well ask, when I conſider how potent theſe Nations are, by what power or force I ſhall be able to enter that ſtrongly fenced City, in the frontiers of their Country? Who is it that will conduct me into *Idumæa*, and make me Maſter of it?

10. Who will bring me into the ſtrong city? who will lead me into Edom?

11. Wilt

11. Wilt *not* thou, *O God*, who *haſt caſt us off? and wilt not thou, O God, go forth with our hoſts?*

11. But I can ſoon anſwer my ſelf: For why ſhould I deſpair of thy preſence with us, O God of all power and might? who formerly indeed didſt reject us, and forſake the conduct of our Armies, (1 *Sam.* XXXI. 1, 7.) but now, I hope, wilt graciouſly aid us, and make us victorious.

12. *Give us help from trouble: for vain* is *the help of man.*

12. Do not fruſtrate theſe hopes; but afford us thy help againſt the *Syrians* alſo (2 *Sam.* VIII. 5.) now that they diſtreſs us: for no humane force is able to deliver us; nor have we any confidence in it, but in Thee alone.

13. *Through God we ſhall doe valiantly: for he* it is that *ſhall tread down our enemies.*

13. By whoſe aſſiſtance we will behave our ſelves couragiouſly, and doe valiant Acts: For God will utterly rout our Enemies; and tread them down, like the mire in the ſtreets.

PSALM CIX.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

Moſt Interpreters conſent to the opinion of Aben Ezra, *and* D. Kimchi, *that* David *(to whom the Title aſcribes this Pſalm) hath reſpect here, in the firſt place, to the grievous perſecution which he ſuffered by* Saul, *and ſome of his Court: who would let him enjoy no reſt, but having driven him from his own houſe, purſued him ſo cloſe, whereſoever they heard he was; that he could have no certain dwelling: but became like a Locuſt (as he ſpeaks Verſe* 23.*) which having no neſt (as* Bochartus *obſerves,* P. II. *L.* IV. de Animal. ſac. cap. 2.*) leaps or flies from hedge to hedge; as he did from place to place. To provoke* Saul *to this rage againſt him, as they all loaded him with many calumnies; (which made* David *curſe them, to* Saul's *face,* 1 Sam. *XXVI.* 10.*) ſo one eſpecially among the reſt, who is generally thought to be* Doeg *the* Edomite, *was notoriouſly guilty of this wickedneſs: whom, by a prophetical Spirit, he here moſt ſolemnly curſes, in a direfull manner; and pronounces the heavieſt judgment upon him and his Family: his inhumane villany being*

being ſo great, that it made him an exact picture of the Traitour Judas, *to whom the Apoſtle Saint* Peter, *I.* Act. 20. *applies the eighth Verſe of this Pſalm. The reſt of which is ſpent in Prayer to God, againſt ſuch falſe accuſers; and in vows of the Praiſes he would give Him, when he was delivered from the miſchief, which thereby they deſigned to him. Accordingly, when he was ſettled in his Throne, he ſent this Pſalm among others, unto the Maſter of Muſick in the Tabernacle; to perpetuate the memory of God's mercy to him.*

as David was a Repreſentative of Chriſt.

Concerning ſuch Imprecations, as we here meet withall, ſee the Argument of Pſalm *XXXV. which is of the ſame nature with this.*

1. *HOld not thy peace, O God of my praiſe.*

1. O God, the ſupreme Judge of the world, who, as Thou haſt given me hitherto continual cauſe to praiſe Thee ſo, I hope wilt ſtill vindicate my honour; I appeal unto thy Majeſty: beſeeching Thee to declare thy ſelf on my ſide; and make it appear that I am innocent.

2. *For the mouth of the wicked, and the*

2. For men of no conſcience, have taken the liberty to invent the moſt

miſchievous lies of me; whereby, though they always ſpake me fair to my face, they have wickedly traduced me to *Saul*, behind my back.

mouth of the deceitfull are opened againſt me: they have ſpoken againſt me with a lying tongue.

3. And ſpread thoſe falſe reports ſo diligently, that I find they have made me odious every where: and thereupon, without any provocation from me, have levied war againſt me, to take away my life, 1 *Sam.* XXIII. 8, 25.

3. *They compaſſed me about alſo with words of hatred: and fought againſt me without a cauſe.*

4. Who have been ſo far from doing them any harm, that I have deſerved well of them: (1 *Sam.* XIX. 4, 5.) and even now, when they requite my kindneſs with indeavours to deſtroy me, do nothing but recommend my ſelf by prayer to thy protection; refuſing to make uſe of the opportunity I had to revenge my ſelf upon them, 1 *Sam.* XXIV. 9, 10, *&c.*

4. *For my love they are my adverſaries: but I* give my ſelf unto *prayer.*

5. And yet this will not mollifie them; but ſtill they are ſo extreamly un-

5. *And they have rewarded me evil for good, and hatred*

hatred for my love.

gratefull, as to repay my kindneſs, with new attempts to doe me miſchief, (1 *Sam.* XXVI. 2.) And the more affection I expreſs, with the greater hatred am I proſecuted.

6. Set thou a wicked man over him: and let Satan ſtand at his right hand.

6. So implacable is his malice, who is the principal Authour of the calumnies wherewith I am loaded, (1 *Sam.* XXII. 9, 11.) againſt whom therefore I implore thy juſtice, O moſt righteous Judge of the world: Let the worſt man that can be found, be appointed to hear his cauſe when he is accuſed; and his moſt malicious Adverſary plead againſt him.

7. When he ſhall be judged, let him be condemned, and let his prayer become ſin.

7. When ſentence is given, let him be condemned to be as guilty, as really he is: and if he petition for a pardon, let it not onely be rejected, but prove an aggravation of his crimes.

8. Let his days be few, and let another take his office.

8. Let him (and the falſe Traitour, who in future times will uſe the *Meſſiah*, as now they do me) be cut

off before his time: and his Office, (1 *Sam.* XXI. 7. XXII. 9.) wherein he behaves himſelf with ſuch inſufferable inſolence and falſhood, be transferred to a better man.

9. Let not his Fatherleſs Children ſucceed him, in any thing that he hath: nor his Widow, have any thing left to maintain her.

9. Let his children be fatherleſs, and his wife a widow.

10. Let them not have ſo much as an houſe, wherein to put their heads: but be perpetual Vagabonds, ſupporting a miſerable life by begging an Alms; and ſeeking where to lodge, becauſe their own dwellings are laid waſte and deſolate.

10. *Let his children be continually vagabonds, and beg: let them ſeek* their bread *alſo out of their deſolate places.*

11. Let his Creditour (pretending a judgment) ſeize on all his eſtate: and a ſtranger, by that means, reap the fruit of all his care and labour.

11. *Let the extortioner catch all that he hath: and let the ſtranger ſpoil his labour.*

12. Let no man ſhew the leaſt kindneſs to his memory; or upon that account beſtow an Alms

12. *Let there be none to extend mercy unto him: neither let there be*

any

any to favour his fatherleſs children.

upon his Fatherleſs Children.

13. *Let his poſterity be cut off, and in the generation following let their name be blotted out.*

13. Let them rather be odious for his ſake, and the ſooner deſtroyed: ſo that they be the laſt of the name; and, in the next generation, not one of that family be found.

14. *Let the iniquity of his fathers be remembred with the LORD: and let not the ſin of his mother be blotted out.*

14. But, according to the juſt ſentence of thy Law, (XX. *Exod.* 5.) let the puniſhments (which were due long ago, but thy patience moved Thee to forbear) fall all upon him: let him ſuffer for the ſins of his progenitours on both ſide; in whoſe wicked ſteps he would not ceaſe to tread.

15. *Let them be before the LORD continually, that he may cut off the memory of them from the earth.*

15. Let it be ſeen that their wickedneſs is not forgotten, though committed many years ago: but proſecute it with a continued vengeance; till no body remember, that there were ſuch people in the world.

16. *Becauſe that he remembred not to ſhew mercy, but*

16. This will be but a deſerved recompenſe of all his cruelties: For as he let

all

all benefits ſlip out of his mind, and was ungratefull to thoſe, who had obliged him: ſo he had no ſenſe of that common compaſſion, which is due to the calamitous; but when he ſaw me in a neceſſitous condition, deſtitute of Friends, and dejected in ſpirit, made no other uſe of it but to perſecute me to the death.

perſecuted the poor and needy man, that he might even ſlay the broken in heart.

17. What can be more juſt, then that the miſchief, in which he delighted, and both wiſhed and deſigned to others, ſhould fall upon himſelf? and that he ſhould never meet with the bleſſing of thoſe righteous courſes, which he always hated and avoided?

17. *As he loved curſing, ſo let it come unto him: as he delighted not in bleſſing, ſo let it be far from him.*

18. His very buſineſs was to ſlander others every where; taking a pride in the miſchievous effects of his curſed lies: and therefore let him feel the miſerable fruit of this wickedneſs, ſpreading himſelf, like the water he drinks, into every vein of him; and

18. *As he clothed himſelf with curſing, like as with his garment: ſo let it come into his bowels like water, and like oyl into his bones.*

19. Let

ſticking as cloſe to him, as oyl unto the bones.

19. *Let it be unto him as the garment* which *covereth him, and for a girdle wherewith he is girded continually.*

19. Let him be involved in perpetual misfortunes and miſeries; and never be able to ſhake them off: Let him be hampered in ſtraits and difficulties; without any poſſibility of getting out.

20. Let *this* be *the reward of mine adverſaries from the* LORD, *and of them that ſpeak evil againſt my ſoul.*

20. This ſhall moſt certainly be the reward, which the righteous Lord will give to my malicious adverſaries; for all the pains they have taken, by ſlanderous reports and calumnies, to take away my life.

21. *But do thou for me, O* GOD *the Lord, for thy names ſake: becauſe thy mercy* is *good, deliver thou me.*

21. Which I commend to thy protection, O Lord, the Governour of all things; beſeeching Thee to take my part, and appear for me: though not for my honour, yet for thy own; whoſe kindneſs is ſo exceeding bountifull unto all, that for that reaſon I am incouraged to hope Thou wilt deliver me; to whom Thou haſt engaged thy ſelf, by many promiſes of mercy.

22. Which

22. Which I never needed more then now: for I am ſo poor, and forſaken of all my friends, (1 *Sam.* XXV. 8, *&c.*) that I am ready to faint away with grief and ſorrow, like one that is wounded at the very heart.

22. *For I* am *poor and needy, and my heart is wounded within me.*

23. The evening ſhadow doth not vaniſh ſooner then I, from the place of my preſent abode, (1 *Sam.* XXII. 1, 3, 5. XXIII. 13, 14.) which I am forced to quit on a ſudden; and to wander like the Locuſt, which flies, or is driven, with the wind, uncertainly from place to place.

23. *I am gone like the ſhadow when it declineth: I am toſſed up and down as the locuſt.*

24. And for want of food in thoſe deſart places, I am ſometimes ſcarce able to remove: for my body, which heretofore was plump and fat, (1 *Sam.* XVI. 12.) is now grown lank and thin; like one of thoſe miſerable lean Creatures.

24. *My knees are weak through faſting: and my fleſh faileth of fatneſs.*

25. Which, inſtead of moving their pity, hath expoſed me to ſuch contempt

25. *I became alſo a reproach unto them:* when

they

they looked upon me, they ſhaked their heads.

and ſcorn; that when I am ſeen by any of them, they deride and ſcoff at me as an undone wretch, that vainly hopes to eſcape their hands.

26. *Help me, O LORD my God: O ſave me according to thy mercy.*

26. But my hope is, that Thou, O Lord, who haſt hitherto been my moſt gracious God, wilt ſeaſonably interpoſe for my relief: and deliver me, out of that tender mercy, which is wont to extend it ſelf to thoſe who have nothing elſe to depend upon.

27. *That they may know that thu* is *thy hand:* that *thou LORD haſt done it.*

27. Whereby they themſelves may be convinced, and forced to acknowledge; that, not by chance, no more then by my ſmall forces, but by thy Almighty power alone, and thy care of me, O Lord, I am delivered.

28. *Let them curſe, but bleſs thou: when they ariſe, let them be aſhamed: but let thy ſervant rejoice.*

28. Thy bleſſing and protection I implore; which if Thou wilt vouchſafe me, let them go on to curſe and ſlander me as long as they pleaſe; it ſhall not hurt me: nay, let them aſſault me

me with armed force, they ſhall onely be confounded at their vain attempt; and give thy ſervant the greater cauſe, to rejoice at their diſappointment.

29. Which ſhall ſo increaſe the confuſion of my malicious adverſaries; that they ſhall not be able to bear the diſgrace: but wiſh they could hide themſelves from the ſight of their ſhame, which their own wickedneſs hath brought upon them.

29. *Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion, as with a mantle.*

30. In hope of which defeat, I vow beforehand to the Lord the beſt expreſſions of my gratitude, that I am able to make: not onely in private, but in the greateſt Aſſemblies; where I will not ceaſe to praiſe his Almighty love.

30. *I will greatly praiſe the* LORD *with my mouth: yea, I will praiſe him among the multitude.*

31. And bid them truſt in God; who hath pleaded my cauſe, and reſcued me from death: and will ever be the Advocate of him that hath no helper; but depends on his goodneſs, to

31. *For he ſhall ſtand at the right hand of the poor, to ſave* him *from thoſe that condemn his ſoul.*

PSALM

deliver him from the hands of thoſe Judges, who proſecute the unjuſt ſentence, they have paſſed upon him to loſe his life.

PSALM CX.

A Pſalm of *David.*

ARGUMENT.

There is the ſame reaſon to think this Pſalm was compoſed by David *(not by ſome other concerning* David*) that there is to conclude all the reſt to be ſo, which have the ſame Title. And then, as it is very plain he ſpeaks of ſome perſon much greater then himſelf, whom he calls his* Lord, *ſo it can be no other, but the* Lord Chriſt, *of whom he here propheſies. Not, as he is wont to doe elſewhere, with reſpect to himſelf in the firſt place, as His type and figure; but in plain words, which can belong to none but* Chriſt *alone. For no other King but He, can be ſaid, in any ſenſe, to ſit at God's right hand: nor was there any Prieſt of the order of* Melchiſedek, *that could be a ſhadow of him.*

David *indeed ſeems once to have exerciſed*

ciſed the Office of a Prieſt, when he bleſſed the people, *at the bringing of the Ark to* Sion, (2 Sam. *VI.* 18.) *and ſo to have been then both King and Prieſt, in one perſon, as* Melchiſedek *was: but not a* Prieſt for ever, *on whom the Office was perpetually eſtabliſhed, and that* by an Oath; *as it was on the Prieſt here mentioned.*

And therefore it is in vain, to endeavour to accommodate any part of this Pſalm to David; *who conquered many of the neighbouring Countries, ſmote their Kings, made them bring him tributes, and at laſt ſmote* the head of the Country of Rabbah (*as ſome render the laſt words of the* ſixth verſe *of this Pſalm*) *that is, the King of the Children of* Ammon: *But ſtill we are to ſeek, how the reſt can be applied to him; who never had any pretence to ſuch an authority as is here deſcribed; nor can in any ſenſe call himſelf, my Lord; but as our Lord* Chriſt *hath demonſtrated ſpake concerning Him,* (*XXII.* Matt. 43, &c.) *and his Exaltation, after his Reſurrection from the dead,* (*as Saint* Peter *and Saint* Paul *alſo ſhew,* *II.* Act. 34, 35. 1 Cor. *XV.* 25. *IV.* Hebr. 1, 13. *V.* 6.) *when He ſet up another Prieſthood, and aboliſhed that of* Moſes: *which change is here predicted.*

And though the Jews *have taken a great deal of pains, to wreſt this Pſalm to another ſenſe; yet they are ſo divided in their opi-*

nions

nions about it, (ſpeaking inconſiſtent things, like drunken men, as Saint Chryſoſtom's *words are, or rather, ſays he, like men in the dark, running againſt one another) that from thence alone we may be ſatisfied they are in the wrong, and have their eyes blinded: elſe they would not have embraced ſuch interpretations, as thoſe which may be ſeen in them, that have written upon this Pſalm. Which ſome of the* Jews *themſelves (ſuch as* R. Moſes Hadarſan, Saadias Gaon, *and divers others whom I might mention) have been forced to acknowledge belongs to* Chriſt: *and is a very plain prediction of his Divinity, his royal Dignity, his Prieſthood, and his victories and triumphs; which the Pſalmiſt ſets forth as follows.*

1. *THE LORD ſaid unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footſtool.*

1. THis is the decree of the eternal LORD, that the great perſon, whom we expect, and whom I honour as my Lord and Maſter, ſhall be advanced (after his ſufferings) to the higheſt dignity (1 *King.* II. 19.) in the heavens: and reign with Him, as the King of all the world; till He have perfectly ſubdued (X. *Joſh.* 24.) the moſt powerfull oppoſers of his

Kingdom; and overcome death it ſelf, by whom all mankind are conquered, 1 *Cor.* XV. 25, 26.

2. The eternal Lord, who hath thus decreed to honour Thee, O moſt mighty Prince, will make *Sion*, firſt of all, to feel how powerfull thy Scepter is, (I. *Act.* 8. II. 34, 37.) and thence extend thy Empire over all the Earth: where I wiſh Thou mayeſt, and foretell Thou wilt, prevail over all Infidelity, Idolatry, Superſtition and Impiety; which will ſet themſelves againſt thy Authority.

2. *The LORD ſhall ſend the rod of thy ſtrength out of Sion: rule thou in the mids of thine enemies.*

3. For in the day when thy forces, (2 *Tim.* II. 3.) compleatly armed with a Divine power, (IV. *Act.* 33.) ſhall march forth to ſubdue the world, unto thy obedience; they that are fit for thy Kingdom (IX. *Luk.* 62. XIII. *Act.* 48.) ſhall chearfully ſubmit themſelves, and preſent Thee with free-will Offerings, in token of their abſolute ſubjection to Thee:

3. *Thy people* ſhall be *willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.*

4. *The*

(II. *Act.* 45. IV. 34.) And great ſhall be the number of choſen men, (1 *Joh.* II. 13.) who, glad to ſee the night of Ignorance gone, ſhall at thy firſt appearance, by the celeſtial bleſſing, fall unto Thee, as thick as the morning dew.

4. *The* LORD *hath ſworn, and will not repent, Thou* art *a prieſt for ever, after the order of Melchiſedek.*

4. And happy are they who live under thy Government; for the Lord hath unchangeably reſolved, that Thou ſhalt be a Prieſt as well as a King; with full power to bleſs all thy Subjects, not onely in that, but in all future Ages, even to all Eternity: For Thou ſhalt not be a Prieſt like thoſe after *Aaron*'s order, who die to make room for others; but, like that great King and Prieſt *Melchiſedek*, ſhalt neither have any Predeceſſour, nor Succeſſour in thine Office; but continue a royal Prieſt for evermore. *Hebr.* VII.

5. *The Lord at thy right hand ſhall ſtrike through*

5. Who, as he will be moſt compaſſionate to all thoſe, that heartily acknow-

ledge Him for their Lord, and ſubmit unto His Government; ſo will break in pieces the greateſt powers on earth that provoke his diſpleaſure, by obſtinate oppoſal of his Authority at thy right hand.

kings in the day of his wrath.

6. From whence He ſhall demonſtrate Himſelf to all the heathen world, to be their Law-giver and their Judge: taking a ſevere vengeance on thoſe that perſecute his Subjects; and deſtroying, at laſt, even that mighty Empire, which ſhall then rule over many Countries.

6. He ſhall judg among the heathen, he ſhall fill the places *with the dead bodies: he ſhall wound the heads over many countries.*

7. But before all this, He ſhall firſt humble Himſelf to the meaneſt condition; not living in the ſtate of a King here in this world, but of a way-faring man, (IX. *Luk.* 56.) who is content with ſuch proviſion as he meets withall: For which cauſe, after the enduring many hardſhips, even death it ſelf, He ſhall be highly exalted to his Royal and

7. He ſhall drink of the brook in the way: therefore ſhall he lift up the head.

PSALM

Prieſtly dignity in the Heavens; from whence He ſhall never fall.

PSALM CXI.

Hallelujah, *i. e. Praiſe the Lord.*

ARGUMENT.

It is certain this is the Title of the Pſalm: which conſiſts of as many ſhort Metres as there are Letters in the Hebrew Alphabet; and therefore cannot begin with Hallelujah, *whoſe firſt Letter is the* fifth, *not the firſt Letter in that Alphabet. In which order it proceeds for the better help of the memory: being compoſed thus artificially, that every one, as well as the ſingers (to whom the* Hallelujah *perhaps is particularly directed) might have in their minds a brief form of thanking* God *(eſpecially upon feſtival days) for the wonderfull things He had done for that Nation.*

It was a meditation which the Authour had in time of peace and quiet; for in diſtreſs, or immediately after a great deliverance, mens ſpirits are not at liberty to uſe ſuch art and curioſity in their compoſures, as there is in this Pſalm: being full, at

thoſe ſeaſons, of ſuch paſſions, as make them neglect it, even when they are inclined to uſe it. (ſee Pſalm *XXV.) For which reaſon I think* Theodoret's *opinion hath no ground; that the Pſalmiſt hath reſpect to the great Victory obtained by* Jehoſhaphat *over the* Ammonites *and other Nations, who invaded his Kingdom: for which they gave thanks to God, preſently after,* 2 Chr. *XX. It is more likely that* David *who compoſed thoſe larger forms of commemoration,* Pſalm *CV. and CVI. made this (as I ſaid) for a compendious remembrance of what is there more largely delivered. And that He might not exceed the number of the Ten Commandments (as ſome give the reaſon of it) in the Verſes of this Pſalm, the Metres of the two laſt are ſo ſhort; that they have, each of them,* three *Letters of the Alphabet in them, whereas all the former have but* two.

1. I Will make my thankfull acknowledgments to the Lord, not onely with my lips, or with ſome ſlight affections of my mind; but with all my heart and ſoul: And that not onely in the private ſociety of thoſe good men, whom I am more intimately acquainted with-

1. *PRaiſe ye the LORD. I will praiſe the LORD with* my *whole heart, in the aſſembly of the upright, and* in *the congregation.*

2. *The*

all; but in the publick congregation of all his people.

2. The works of the LORD are great, ſought out of all them that have pleaſure therein.

2. Who ought to join together to praiſe the Lord, for his mighty and wonderfull works; which it will not coſt them much labour to underſtand; for they are eaſily found out by all thoſe, who take any pleaſure in ſuch inquiries.

3. His work is honourable and glorious: and his righteouſneſs endureth for ever.

3. And there is not one of them but is full of majeſty and ſplendour; and the fruit of his infinite bounty, and faithfulneſs to his promiſe: which He ſtill expreſſes towards us; and will doe ſo for ever.

4. He hath made his wonderfull works to be remembred: the LORD is gracious and full of compaſſion.

4. And, ſuch is his Goodneſs, leſt we ſhould forget his Benefits, He hath inſtituted ſolemn times for the commemoration of the wonders He hath done for us, (XII. *Exod.* 14. XIII. 3, 9, *&c.*) which are everlaſting teſtimonies, that we ſerve a moſt gracious and compaſſionate Lord.

5. He hath given meat unto

5. Who gave our Forefathers (whom by his won-

derfull works He poſſeſſed with the fear of Him, XIV. *Exod.* 31.) the ſpoil of the *Egyptians*, (XII. *Exod.* 35, 36.) and afterward fed them with Manna in the wilderneſs, (XVI. *Exod.*) according to his Covenant, which He had made long before, (XV. *Gen.* 14.) and will never forget in future Ages.

them that fear him: he will ever be mindfull of his covenant.

6. He hath evidently demonſtrated to his people the greatneſs of his power, in deſtroying *Sihon* the *Amorite*, (II. *Deut.* 24, 25.) and *Og* the King of *Baſhan*, (III. *Deut.* 21, 24.) with the reſt of the *Amorites* and other Nations, in the Land of *Canaan:* (X. *Joſh.* 6, 11, 12, *&c.*) which He took from the ancient Inhabitants, that He might give it us for our poſſeſſion.

6. He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7. In which He did them no wrong; but was exactly juſt in fulfilling his promiſe to us, and in executing his judgments upon thoſe wicked wretches: (IX. *Deut.* 5.

7. The works of his hands are *verity and judgment; all his commandments* are *ſure.*

8. *They*

XV. *Gen.* 16.) For all his orders of either kind, are in purſuance of moſt righteous decrees.

8. *They ſtand faſt for ever and ever,* and are *done in truth and uprightneſs.*

8. Which He doth not alter and change at pleaſure; but hath ſettled as eternal Rules: becauſe there is no partiality, or iniquity in them; but they were enacted with a ſincere reſpect to all mens good and happineſs.

9. *He ſent redemption unto his people, he hath commanded his covenant for ever: holy and reverend is his name.*

9. And it was in conformity to theſe that He at firſt ſent *Moſes* and *Aaron*, to bring our Fathers out of *Egypt*, (VI. *Exod.* 6.) and then exerciſed his ſupreme authority over them, in giving them a Law, which He tied them by a Covenant perpetually to obſerve; (XIX. *Exod.* 4,5. XXIV. 8.) Appearing in ſuch Majeſty to them, (XX. *Exod.* 18. XXIV. 10, 11.) as might poſſeſs them with an awfull regard to Him; and make them for ever dread, by any profaneneſs, to offend Him, who infinitely excells all other Beings. 10. And

10. And indeed, it is the firſt and principal point of wiſedom to fear the Lord, and carefully obſerve his Commandments: the practice of which gives men a better underſtanding of what is good for them, then any politick maximes can infuſe into them. Therefore let the Lord be for ever praiſed, who hath given us theſe good and wholſome Laws; and thereby ſhewn us the way to eternal honour and praiſe.

10. *The fear of the Lord is the beginning of wiſedom: a good underſtanding have all they that doe* his commandments: *his praiſe endureth for ever.*

PSALM CXII.

ARGUMENT.

This Pſalm is compoſed after the very ſame manner with the former; and ſeems to be intended for a ſhort Commentary upon the laſt Verſe of it: ſhewing how well and wiſely they conſult their own good and happineſs, who obſerve God's Commandments; eſpecially thoſe about Charity, or doing good to others. Of which that they might be always mindfull the Pſalm is contrived, for the help

of

of their memories, into as many ſhort Verſicles, as there are Letters in the Hebrew Alphabet. Hallelujah therefore is no part of them, but the Title prefixt to the Pſalm, (ſee upon Pſalm *CXI.) to excite them to praiſe the Lord; who had made it their preſent intereſt to be religious.*

1. *PRaiſe ye the LORD. Bleſſed is the man that feareth the LORD, that delighteth greatly in his commandments.*

2. *His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.*

3. *Wealth and riches* ſhall be *in his houſe: and his righteouſneſs endureth for ever.*

1. HAppy is that man whoſe chiefeſt care it is to pleaſe the Lord; by obſerving his Commandments: which will yield, in the iſſue, the higheſt pleaſure and ſatisfaction of mind to himſelf.

2. And procure a bleſſing alſo upon all belonging to him: firſt, upon his Children, and thoſe that ſhall deſcend from them in future times; who ſhall fare the better, and be more powerfull and proſperous, for the ſincere vertue of their pious Forefathers.

3. And next on his Eſtate: which ſhall not onely be rich and plentifull, but ſo firmly ſettled and intailed on his poſterity; that they ſhall reap the perpetual

petual fruit of his juſtice and charity.

4. Or if any affliction come, it will be ſo far from making him unhappy; that, beſides the Divine comforts imparted to him for his ſupport, it will make the vertue of upright men the more illuſtrious: while one exerciſes meekneſs and ſweetneſs to thoſe that provoke him; another forgives offences, and pities the inſtruments of his trouble; and a third exerciſes the greater juſtice or mercy, and will not be tempted to doe any diſhoneſt or cruel thing for his own deliverance.

4. *Unto the upright there ariſeth light in the darkneſs:* he is *gracious, and full of compaſſion, and righteous.*

5. But, above all other men, he leads the moſt comfortable life, who is ſo kind, that he ſupplies the needs of others; giving to one, and lending to another, as occaſion ſerves: and yet ordering all his affairs ſo judiciouſly, that he doth not impair, but rather maintain, the good eſtate of his own family.

5. *A good man ſheweth favour, and lendeth; he will guide his affairs with diſcretion.*

6. *Surely*

6. Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

6. Sure, it will not be in the power of the moſt mighty and malicious enemies (though they may diſturb him) quite to overthrow him: and, when they are forgotten, or mentioned with contempt, the worthy actions of this ſort of righteous men, ſhall be celebrated with never-ceaſing praiſes.

7. He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the LORD.

7. He is not affrighted and diſcompoſed at the falſe reports that are raiſed of him; nor at the rumour of dangers which threaten him: being prepared for ſuch things as theſe, by a ſettled truſt and hope in God; that He will take care of him, who hath been as kind as he could to others in their diſtreſſes.

8. His heart is eſtabliſhed, he ſhall not be afraid, until he ſee his deſire upon his enemies.

8. This confidence is the prop and ſupport of his ſoul; which will not let him be diſmaied: but makes him expect the time, when he ſhall be able ſecurely to look upon all his enemies.

9. He

9. He doth not merely heap up riches for himſelf; but diſpenſes them to others, eſpecially to the poor and needy, with a liberal hand: Nor is he weary of well-doing, but ever producing ſome new fruit of his charity; which ſhall gain him the greateſt honour, and raiſe him to an illuſtrious degree of power and authority.

9. He hath diſperſed, he hath given to the poor; his righteouſneſs endureth for ever; his horn ſhall be exalted with honour.

10. At the ſight of which the wicked (who ſhall not be able not to obſerve it) ſhall be extreamly vexed; or rather furiouſly inraged: he ſhall pine away with grief, envy and impatience, to ſee himſelf, and his companions, diſappointed in all that they wiſhed; either of good to themſelves, or evil to the righteous.

10. The wicked ſhall ſee it, *and be grieved; he ſhall gnaſh with his teeth, and melt away: the deſire of the wicked ſhall periſh.*

PSALM

PSALM CXIII.

ARGUMENT.

This Pſalm, with the Five *next which follow, the Hebrews call by the name of* Hallel, *or* Hymn: *which they recited at their Table (as in the New Moons, and other Feaſts ſo) in the Paſchal Night, after they had eaten the Lamb; concluding it with* Hallelujah: *which is the Title of this Pſalm (as of the two foregoing) to excite all God's people, eſpecially thoſe that conſtantly attended in the Tabernacle, to the praiſes of Gods good* Providence; *which extends it ſelf, as far as this* Earth *where we live: ſeveral inſtances of which the Pſalmiſt here mentions.*

1. PRaiſe ye the LORD. *Praiſe, O ye ſervants of the* LORD, *praiſe the name of the* LORD.

1. O Ye Miniſters of the Lord, and whoſoever you are that love his Service, praiſe his eternal Majeſty: be not remiſs in this heavenly imployment; but, with your beſt affections, praiſe the power, wiſedom and goodneſs of his eternal Providence.

2. *Bleſſed be the name of the*

2. Praiſe him now in this preſent Age; and wiſh that

that thoſe incomparable perfections of his, may be celebrated with the praiſes of thoſe, that live in future times as long as the world ſhall laſt.

LORD, from this time forth and for evermore.

3. And not onely here in this little ſpot of earth; but whereſoever the Sun ſhines, and lets men ſee how ſplendid and glorious his Majeſty is.

3. From the riſing of the ſun unto the going down of the ſame, the LORD's name is to be praiſed.

4. For all the Nations of the earth are his; and but a little parcel of his ſupreme Dominion: which extends far beyond the Sun, and Moon, and Stars; whoſe light is but a dim reſemblance of the brightneſs of his glory.

4. The LORD is high above all nations, and his glory above the heavens.

5. Do not think that any of them (though worſhipped by other Nations as gods) is comparable to that great Lord, and our moſt gracious God, whom we adore: for the very place where his glorious Majeſty reſides, is far higher then they.

5. Who is like unto the LORD our God, who dwelleth on high?

6. Who

6. Who humbleth himſelf *to behold* the things that are *in heaven and in the earth?*

6. And it is a great condeſcenſion in him, that He will have any reſpect to the moſt illuſtrious of thoſe celeſtial bodies: though He be ſo gracious alſo, as to extend his kind and carefull Providence, even to us who dwell upon this earth.

7. He raiſeth up the poor out of the duſt, and *lifteth the needy out of the dunghill:*

7. Where, among other manifeſt tokens of his ſtupendious goodneſs, He is pleaſed to take ſpecial notice of thoſe, whom the world deſpiſes: and to raiſe them out of a mean, nay ſordid, condition, to ſuch a pitch of honour and dignity;

8. That he may ſet him *with princes,* even *with the princes of his people.*

8. That at laſt they are advanced to ſit upon a Throne; and made the Governours of his own people: (1 *Sam.* II. 8. 2 *Sam.* VII. 8, 9. compared with 1. XXIV. 14.)

9. He maketh the barren woman to keep houſe, and to be *a joyfull mother of children.*

9. And, which is ſtill more ſtrange, He opens the barren womb, (which according to the courſe of nature would have brought

forth nothing) and makes a numerous Family ſpring from thence; to the great joy of her that bears them, 1 *Sam.* I. 20. II. 21. Praiſe the Lord in theſe, and ſuch like wonderfull works of his.

Praiſe ye the LORD.

PSALM CXIV.

ARGUMENT.

As the foregoing Pſalm puts them in mind of ſeveral works of the Divine Providence, about particular perſons: ſo this makes a brief narration of ſome miraculous works; wherein the Lord declared his power, when He brought the whole Jewiſh Nation out of the Egyptian bondage.

1. WHen our Foreſathers, with their whole Family were brought out of *Egypt*; and not one of them left behind among that barbarous people who had long oppreſſed them:

1. *When Iſrael went out of Egypt, the houſe of Jacob from a people of ſtrange language;*

2. There was a moſt glorious appearance of God

2. *Judah was his ſanctuary,* and

Iſrael his dominion.

among them; by that bright cloud, the token of his preſence: which then had no other peculiar place for its ſanctuary; but ſtood over the whole Camp of *Iſrael*, (XIII. *Exod.* 21. XIV. *Numb.* 14.) whom He then took for his peculiar Kingdom, (XIX. *Exod.* 6.)

3. *The ſea ſaw it, and fled; Jordan was driven back.*

3. At which appearance the red Sea forſook its channel, and left a dry path for them to march through: (XIV. *Exod.* 21, 24.) and ſo did *Jordan* alſo afterwards; to make way for their eaſie entrance into *Canaan*, III. *Joſh.* 15, 16.

4. *The mountains skipped like rams, and the little hills like lambs.*

4. All the Mountains great and ſmall, which adjoined unto *Sinai*, trembled and leaped, like ſo many affrighted rams, or little lambs; before the ſame moſt dreadfull Majeſty, (XIX. *Exod.* 18.)

5. *What* ailed *thee, O thou ſea, that thou fleddeſt? thou Jordan*, that *thou waſt driven back?*

5. To what elſe ſhall we aſcribe that ſudden ebb of the Sea? and that, no leſs ſtrange, retreat of *Jordan*, when it overflowed all its banks? A a 2 6. What

6. What made the mountains and hills leap up, like affrighted rams or lambs? as if they would run away from the place, where they were ſo firmly fixed?

6. Ye mountains, that *ye skipped like rams*; and *ye little hills like lambs?*

7. But onely the glorious preſence of the Divine Majeſty, who was then bringing his people to the reſt He had promiſed to give them. And let the whole earth be afraid and tremble before that great Lord; who hath honoured us ſo far, as peculiarly to be our God:

7. Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob.

8. And was ſo kind as to ſupply the neceſſities of our Forefathers, even when they murmured againſt Him, by a new Miracle: bringing out of hard rocks, as hard as flint, ſuch plenty of water; as if they had been diſſolved into lakes or rivers, XVII. *Exod.* 8. XX. *Numb.* 11.

8. Which turned the rock into *a ſtanding water, the flint into a fountain of waters.*

PSALM.

PSALM CXV.

ARGUMENT.

There is great reaſon to think, that this Pſalm was made in ſome time of ſore diſtreſs; when their Pagan Enemies began to boaſt and brag, as if their gods were too hard for the God of Iſrael. *But by whom it was made, or on what particular occaſion, there are ſo many conjectures; that it will be no preſumption to interpoſe mine: which is this. That when* Jehoſhaphat *ſaw that vaſt Army (which we reade of* 2 Chron. *XX.* 2.*) compoſed of ſeveral Nations, coming againſt him; and after his prayer to God for deliverance, was incouraged by a Prophet to hope for it; (Ver.* 14, 15.*) and had by the Levites given Him thanks for this hope; he, or that Prophet, compoſed this Hymn, to quicken and confirm their faith in God: unto which you reade he exhorted them, Ver.* 20. *And it is likely that this was the Hymn, which by common conſent the Singers were appointed to uſe, when they went out to encounter thoſe Enemies: ſaying not onely thoſe words, which we reade there, Ver.* 21. Praiſe the Lord, for his mercy endureth for ever; *but theſe,* Not unto us, O Lord, not unto us, but unto thy Name give glory; for thy mercy, and for thy truths ſake, *&c.*

1. PRoſper our arms, O Lord, and give us the victory over theſe enemies that invade us: not that *we* may grow more famous; (no, we have no thoughts of the glory that will accrue to our ſelves thereby) but that thy Divine Majeſty may be honoured, and thy goodneſs and faithfulneſs to thy promiſes be made the more illuſtrious.

1. *NOT unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truths ſake.*

2. What a ſad thing will it be, to hear the Nations that ſurround us inſult, not ſo much over us as, over Thee; ſaying, what is become of their God, in whom they truſted? If He be ſo powerfull as they boaſt, why doth He not deliver them?

2. *Wherefore ſhould the heathen ſay, Where is now their God?*

3. Let them know that Thou art infinitely ſuperiour to them, and all their gods; being the poſſeſſour of the heavens, as well as the earth, (2 *Chron.* XX. 6.) whom no power of theirs can hurt, or ſo much as re-

3. *But our God is in the heavens, he hath done whatſoever he pleaſed.*

4. *Their*

ſtrain; but art able to doe whatſoever Thou pleaſeſt, for their confuſion and for our deliverance.

4. Their idols are ſilver and gold, the work of mens hands.

4. Their Idols cannot hinder it in the leaſt: who are of no more value, then the ſilver and gold of which they are made: and are ſo far from being the makers of things, that they themſelves are the work of thoſe that adore them.

5. They have mouths, but they ſpeak not; eyes have they, but they ſee not.

5. They are mere lifeleſs Images; that have mouths, but cannot give a word of advice, or of incouragement and comfort to their ſupplicants: and eyes alſo, but cannot ſee the devotion wherewith they look up unto them, or proſtrate themſelves before them.

6. They have ears, but they hear not; noſes have they, but they ſmell not.

6. Let their worſhippers cry to them never ſo loudly, they cannot hear a word: All the Frankincenſe and ſweet Odours which they burn to them, are merely loſt; for they cannot ſmell them.

7. Though they have thunderbolts in their hands, they feel them not; nor are able to doe either good or harm: They cannot ſtir a foot from the place where they ſtand, unleſs they be carried; nor make ſo much noiſe as a fly; being utterly void of breath, as well as of ſenſe and reaſon.

7. *They have hands, but they handle not; feet have they, but they walk not; neither ſpeak they through their throat.*

8. To what then, but to thoſe Idols, ſhall we compare the makers of them, and ſuch as confide in them? who are mere Images of men: having eyes, but do not ſee that the brutes are more excellent then ſuch gods; and that the leaſt help is not to be expected from them.

8. *They that make them are like unto them; ſo is every one that truſteth in them.*

9. O ye *Iſraelites*, who by the Divine Favour are better inſtructed, repoſe that confidence in the eternal Lord, which they do in thoſe Vanities: And He will not onely protect and defend you, againſt all the aſſaults of your enemies; but help you to overcome

9. *O Iſrael, truſt thou in the LORD: he is their help and their ſhield.*

10. *O*

them, 2 *Chron.* XX. 9.

10. *O houſe of Aaron, truſt in the LORD: he is their help and their ſhield.*

10. O ye Prieſts and Levites, do you above all others rely upon that eternal Lord; whoſe praiſe you ſing, and to whom you offer continual Sacrifice: For He will never fail, not onely to protect but, to aſſiſt all ſuch as piouſly confide in Him.

11. *Ye that fear the LORD, truſt in the LORD: he is their help and their ſhield.*

11. And let all that fear the Lord and devoutly worſhip Him, (of whatſoever Nation they be) place the like confidence in his Almighty Goodneſs: For He will never forſake thoſe that depend on Him alone, (though they be not of the ſeed of *Abraham*) but defend them alſo in all dangers, and aid them againſt all their enemies.

12. *The LORD hath been mindfull of us, he will bleſs* us, *he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.*

12. We have had abundant experience of his care over us in all ages; and therefore, though now for the preſent, our enemies afflict us yet, let us believe that the Lord will doe us good, and bleſs us with a glorious

glorious deliverance: All the houſe of *Iſrael* ſhall ſee how kind He is; eſpecially they that miniſter unto Him in his holy Temple.

13. And He will not forget thoſe pious Proſelytes, that are come to worſhip Him there, as the onely God; but, without any reſpect of perſons, give them his bleſſing alſo: which ſhall not be denied, either to old or young, to rich or poor.

13. He will bleſs them that fear the LORD, both *ſmall and great.*

14. Nor will He grant you onely a ſingle bleſſing, by ſending a preſent deliverance: but heap his benefits, and multiply his mercies upon you; and upon all thoſe that ſhall ſucceed you.

14. The LORD *ſhall increaſe you more and more, you and your children.*

15. Ye are a happy people, who live under the care, and love, and benediction, of that mighty Lord; whoſe power nothing can confine: for He is not made (like the Gentile gods) but Himſelf created both the Heaven and the Earth.

15. You are *bleſſed of the* LORD, *which made heaven and earth.*

16. *The*

16. *The heaven, even the heavens are the LORD's: but the earth hath he given to the children of men.*

16. In which He cannot be comprehended neither; for his Empire extends further then you can ſee; to the heavens, which are above theſe viſible heavens: from whence his Providence reaches down, even to us the children of men; whom He hath placed upon this earth, to admire and praiſe his infinite Majeſty.

17. *The dead praiſe not the LORD, neither any that go down into ſilence.*

17. And therefore will not ſuffer us to be rooted out, as our enemies deſign, (2 *Chron.* XX. 11.) for then the earth would have none in it, to ſing his praiſes: which the dead, who dwell in the ſilent grave, cannot celebrate:

18. *But we will bleſs the LORD, from this time forth and for evermore. Praiſe the LORD.*

18. But will continue us ſtill alive, that we may praiſe the Lord, and ſpeak good of his Name, as we do at this time, (2 *Chron.* XX. 21, 22.) and leave thoſe to ſucceed us, who ſhall continue his praiſes in all future generations, to the worlds end. *Hallelujah*, Praiſe the Lord.

PSALM

PSALM CXVI.

ARGUMENT.

I do not underſtand the reaſon why Theodoret *applies this Pſalm to the times of* Antiochus Epiphanes, *when it agrees ſo exactly to the condition of* David *in his flight from his Son* Abſalom, *(which ſeems to be mentioned Ver.* 11.*) when* Ahitophel *and others proved very falſe to him; and he had little or nothing to depend upon, but onely the Goodneſs of the Almighty; who was pleaſed to plead his cauſe, and deliver him. For which he reſolved to be very thankfull, and to call all his Friends to rejoice with him, as I have expreſſed it Ver.* 13. *where the firſt words ſufficiently declare the ſenſe; but I have added more to explain the phraſe, which is borrowed from the cuſtom of thoſe days: about which the Reader may conſult Mr.* Mede, *p.* 483. *laſt Edit. In this reſolution he was ſo ſerious, that he repeats it again in the concluſion; and ſaith he will pay his vows in the midſt of* Jeruſalem: *from whence the Hiſtory tells us he was forced to fly in great haſte, to ſave his life,* 2 Sam. *XV.* 14, &c.

This ſeems to be the occaſion of the Pſalm, which may very well befit any other perſons, that receive any great deliverance from God; and

and accordingly I will order the Paraphraſe, and fit it for the expreſſing of their devout affections.

1. *I Love the* LORD, *becauſe he hath heard my voice*, and *my ſupplications.*

1. O How I love the Lord! He knows that I love Him exceedingly: and there is the greateſt reaſon for it; becauſe He hath ſo graciouſly heard my prayer, when in my diſtreſs I cried unto Him.

2. *Becauſe he hath inclined his ear unto me, therefore will I call upon* him *as long as I live.*

2. I cannot chuſe but mention again this love of his, in granting ſo readily my deſires: which incourages, and ingages me, on all ſuch occaſions, to addreſs my ſelf, with thankfull acknowledgments, unto Him; and, to the laſt breath of my life, to expect deliverance from Him.

3. *The ſorrows of death compaſſed me, and the pains of hell gat hold upon me: I found trouble and ſorrow.*

3. Great was my miſery; exceeding great: Death it ſelf, and the grave were ready to ſeize on me; and I ſaw no way to eſcape: nay, I my ſelf, in the anguiſh of my Soul, inconſiderately caſt my ſelf into danger.

4. Yet

4. Yet I did not deſpond in theſe ſtraits; but made the mighty, wiſe and good Providence of God my refuge; to whom I cryed, ſaying; O Lord, who waſt before all things, and commandeſt them as Thou pleaſeſt; reſcue me, I moſt humbly beſeech Thee, from thoſe dangers, which threaten my deſtruction.

4. *Then called I upon the name of the* LORD; *O* LORD, *I beſeech thee, deliver my ſoul.*

5. And it was not in vain that I cryed unto Him; for the Lord hath ſhewn me how ready He is to doe good, and how faithfull in his promiſes: and withall how gentle in his puniſhments, and inclinable to pardon our faults; which demonſtrates that no people ſerve ſuch a gracious Maſter, as our mercifull God.

5. *Gracious* is *the* LORD, *and righteous: yea, our God* is *mercifull.*

6. I had periſhed, I am ſure, if I had relied onely on my own Wiſedom, or the skill and policy of others: But the Lord was my hope, who preſerves the moſt ſimple and incautious Souls, when they com-

6. *The* LORD *preſerveth the ſimple: I was brought low, and he helped me.*

7. Re-

mit themſelves to Him, and wholly depend on his Providence. I ought to ſay ſo; who was reduced to a moſt forlorn eſtate, and then, by his aſſiſtance, in a wonderfull manner delivered.

7. Return unto thy reſt, O my ſoul, for the LORD hath dealt bountifully with thee.

7. What haſt Thou then to doe, O my Soul, who haſt been ſo tempeſtuouſly toſſed, but to ſettle thy ſelf again in peace and tranquillity? loving and praiſing the Lord, who hath very many ways expreſſed his bounty moſt liberally to thee.

8. For thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling.

8. For when the dangers of death ſurrounded me, Thou, O my God, didſt deliver me: when ever any ſadneſs ſeized on me, Thou haſt been my Comforter: and when I have been in danger of hurts, maims, or bruiſes (or of falling into the hands of my enemies) Thou ſtill haſt been my Protectour.

9. I will walk before the LORD in the land of the living.

9. I ought therefore, and I am reſolved to imploy all that health and chearfulneſs, that

that soundness of body and mind, that peace and safety, which Thou hast thus graciously bestowed on me, in doing Thee (to whom as my Sovereign Lord I owe) all faithfull service; as long as I stay in this world.

10. I had nothing, I will thankfully remember, to depend upon, but onely thy kind Providence: In this I placed my trust; in this I gloried to others, when I was in my greatest straits: for the truth is I was extreamly miserable;

10. I believed, therefore have I spoken: I was greatly afflicted.

I was persuaded of thy power, but in some disorders of mind scarce believed thee willing to save me, & was ready

11. Pressed on all sides with dangers; from which when I fled as fast as I was able, (2 *Sam.* XV. 14. XVII. 16. 22.) I concluded it was vain to rely on the friendship and help of men: For they in whom I trusted proved so false and treacherous, (2 *Sam.* XV. 31.) that I had reason to think the rest would deceive and fail my expectation; when I was in the greatest need of them.

11. I said in my haste, All men are liars.

to call all such Liars that went about to persuade me to hope for an escape.

12. *What*

12. *What ſhall I render unto the* LORD for *all his benefits towards me?*

12. O the greatneſs of thy love! who even then didſt interpoſe and deliver me, by the aſſiſtance of ſome faithfull Friends, who ſtill ſtuck to me! (2 *Sam.* XVII. 13, *&c.*) What ſhall I render unto the Lord, who heard my prayer? (2 *Sam.* XV. 31.) How ſhall I ſhew my ſelf gratefull to Him, for this, and for all other his benefits, which He hath heaped upon me?

13. *I will take the cup of ſalvation, and call upon the name of the* LORD.

13. All that I can doe, cannot make Him more happy: But, as my duty binds me, I will praiſe the Lord, and ſpeak good of his Name, and give Him thanks, in the beſt and moſt ſolemn manner I am able: I will call all my Friends together to rejoice with me, and taking the Cup, which we call the *Cup of Deliverance*, (becauſe when bleſſed and ſet apart, we are wont to commemorate the bleſſings we have received) I will magnifie the Power,

Goodneſs and Faithfulneſs of God my Saviour before all the company; and will drink my ſelf, and then give it to them, that they may praiſe his Name together with me.

14. And whatſoever I have promiſed Thee, O Lord, in the time of my diſtreſs, I will faithfully ingage my ſelf to perform before them all: They ſhall ſee I am not forgetfull of Thee, who waſt ſo mindfull of me in my trouble.

14. *I will pay my vows unto the* LORD, *now in the preſence of all his people.*

15. As indeed Thou art of all good men, whoſe lives Thou preſerveſt as a precious Jewel: and wilt not give them up to the pleaſure of their enemies; nor ſuffer them to be loſt, but by thy ſpecial Providence.

15. *Precious in the ſight of the* LORD *is the death of his ſaints.*

16. Accept, good Lord, of theſe my reſolutions; for I am ſenſible that I am thy ſervant; every way thy ſervant, and intirely obliged to be faithfull to Thee: both by my Birth, and by

16. *Oh* LORD, *truly I* am *thy ſervant, I* am *thy ſervant,* and *the ſon of thy handmaid: thou haſt looſed my bonds.*

17. *I*

my Education; and by this marvellous Deliverance, whereby Thou haſt reſcued me from the power of death, which had, in a manner, taken hold of me.

17. *I will offer to thee the ſacrifice of thanksgiving, and will call upon the name of the LORD.*

17. I can never ſure prove ungratefull to Thee, unto whom I am tied by ſo many bonds; But will always be making Thee my moſt thankfull, ſolemn acknowledgments, for the benefits I have received: And together with thoſe praiſes, and thankſgivings, wait upon thy Goodneſs, for the like mercies in time to come.

18. *I will pay my vows unto the LORD, now in the preſence of all his people:*

18. I reſolve again, religiouſly to make good theſe, and all other my vows, wherein I ſtand ingaged to the Lord: and that not onely in private; but here at this ſolemnity, in the face of all his people:

19. *In the courts of the LORD's houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.*

19. When they are gathered together at his Houſe, in the midſt of the holy City of our God; where they meet to worſhip Him, and

to doe Him honour. There let them all join with me, to bleſs and praiſe the great Creatour and Preſerver of all things.

PSALM CXVII.

ARGUMENT.

This Pſalm (like the CX.*) ſeems to be altogether Prophetical, of the joy that all the world ſhould conceive, at the coming of the* Meſſiah : *to give Salvation, firſt to the* Jews, *and then to all other Nations; according to his faithfull promiſe. Saint* Paul *applies the firſt words of it to this buſineſs,* Rom. *XV.* 11. *and ſome of the Hebrews juſtifie his application; confeſſing that this Pſalm belongs to that matter. The brevity of it makes it the more remarkable; and eaſier to be remembred both by* Jews *and Gentiles.*

1. LET not the praiſes, which are due to the great Lord of all, be confined to our Nation; but let all people upon the face of the earth praiſe Him: Let

1. *O Praiſe the* LORD, *all ye nations: praiſe him, all ye people.*

2. *For*

all mankind ſing thankfull hymns unto Him.

2. *For his mercifull kindneſs is great towards us: and the truth of the* LORD *endureth for ever. Praiſe ye the* LORD.

2. For they are all concerned in his tranſcendent kindneſs; which hath done mighty things for us: and the Lord, who changes not, will never fail to perform his faithfull promiſes to the worlds end. Therefore let us all join our praiſes, to our common Benefactour.

---

v. Clagett ag
Whiſton p. 31

PSALM CXVIII.

ARGUMENT.

There is nothing more probable then that David *compoſed this Pſalm, after God had ſettled him upon the Throne of* Iſrael *as well as* Judah; *and alſo ſubdued the* Philiſtines *(who hoped to have cruſht him before he grew too powerfull,* 2 Sam. *V.* 17.*) together with other enemies round about him, who, though they are not mentioned yet, in all likelihood joyned with them; as we may gather from Ver.* 10, 11. *of this Pſalm, compared with* 2 Sam. *VII.* 1. *For that it was written after he had brought the Ark to* Jeruſalem, *(mentioned there Chap. VI.) and placed it in the*

Houſe he had prepared for it; ſeems very plain from Ver. 19. *of this Pſalm: Where he begins to praiſe God in ſuch words, as had not their compleat fulfilling till the Lord's* Chriſt, *(whom the* Jews *rejected, and ſaid, He ſhall not reign over us) was made King of the World. For to Him* R. Solomon *himſelf acknowledges thoſe words,* The ſtone which the builders refuſed, *&c. are to be applied.*

And as the latter part of the Pſalm is a Prophecy of Chriſt, *in* David *his Type; ſo the former part may be accommodated to all Chriſtians: who, being perſecuted (as* Theodoret *ſpeaks) and tormented, and diſgracefully treated, by many Princes and their people, by Kings and Governours; got a glorious Victory over them all, after they had indured a thouſand deaths.*

It ſeems alſo to have been pronounced, at firſt, in ſome ſolemn aſſembly of all the people, met together to praiſe the Lord for his benefits. And, it is the common opinion of moſt Interpreters, that they all had a part in this Pſalm. The greateſt part of which was ſpoken by David; *who begins with a declaration how much he was indebted to God, deſiring all to aſſiſt him in his praiſes: And then coming in a ſolemn proceſſion, I ſuppoſe, to the Gates of the Tabernacle, calls upon the* Porters, *Verſe* 19. *to open them to him; that he might praiſe God in his Sanctuary: which*

which he doth in the very entrance, Ver. 20; *and then in the Courts of his Houſe Ver.* 21. *After which all the people ſhout, and magnifie the Divine Goodneſs; in making him, who was baniſhed from his Country, their King, Ver.* 22, &c. *And then the Prieſts come forth, and bleſs both the King and people in the Name of the Lord, Ver.* 26; *and exhort them to be thankfull, Ver.* 27: *And then* David *ſeems to take the words out of their mouth, and to declare that he will never be unmindfull of God's benefits; deſiring all the people alſo to remember them, Ver.* 28, 29. *According to which account of the Pſalm, I have ordered the Paraphraſe.*

1. O *Give thanks unto the* LORD, *for* he is *good: becauſe his mercy* endureth *for ever.*

1. O Make your thankfull acknowledgments to the great Lord of all the world: who, as He is the Authour of all good, and hath been exceeding bountifull unto us; ſo will continue his kindneſs to all ſucceeding generations.

2. *Let Iſrael now ſay, that his mercy* endureth *for ever.*

2. Let the Children of *Iſrael* who have had ſuch long experience of his love, and now ſee his promiſes fulfilled; let them confeſs

and thankfully acknowledge, that his kindneſs continues to all generations.

3. Let the Prieſts and the Levites, whoſe buſineſs it is to attend upon His ſervice, confeſs now and thankfully acknowledge; that his kindneſs extends unto all ages.

3. *Let the houſe of Aaron now ſay, that his mercy* endureth *for ever.*

4. And let all the devout Worſhippers of the Lord, of whatſoever Nation they be, join together with us, (for there is one Lord of all, who diſpenſes various benefits to every one of us) and confeſs now moſt thankfully, that there is no end of his kindneſs.

4. *Let them now that fear the* LORD, *ſay, that his mercy* endureth *for ever.*

5. You may ſee an example of it in me, who was in grievous ſtraits and dangers, (1 *Sam.* XXIII. 26. XXVII. 1.) but then imploring the Divine Protection, the Lord not onely delivered me; but placed me in a ſecure eſtate, free from all ſuch moleſtation, 2 *Sam.* V. 3. VII. 1.

5. *I called upon the* LORD *in diſtreſs: the* LORD *anſwered me*, and ſet me *in a large place.* or at large, anſwered all my Petition

6. The

6. *The* LORD *is on my ſide, I will not fear: what can man doe unto me?*

6. For the Lord, it is evident, takes my part; and therefore, though I have many enemies, I am not afraid of them: for, when He is for me, what diſturbance can men, be they never ſo powerfull, give me?

7. *The* LORD *taketh my part with them that help me: therefore ſhall I ſee* my deſire *upon them that hate me.*

7. It is ſufficient that the Lord, who hath done great things for me by weak inſtruments, is ſtill aiding to me: therefore I dare look the moſt malicious enemies in the face; and doubt not to ſee them turn their backs upon me, (2 *Sam.* VIII.)

8. It is *better to truſt in the* LORD, *then to put confidence in man.*

8. This is my hope; and long experience hath taught me, that it is much ſafer to relie upon Him, then upon the moſt numerous Armies.

9. It is *better to truſt in the* LORD, *then to put confidence in princes.*

9. Far more ſafe to depend upon his help and protection, (who as He can doe what He pleaſes, and is conſtant to his word, ſo never dies) then to confide in the aid of the greateſt Princes; whoſe mind may change, or their forces fail,

or

or they themſelves, on a ſudden, leave the world.

10. All the neighbouring Nations, round about (2 *Sam.* V. 17, *&c.* VII. 1.) combined with the *Philiſtines* to inviron me: but, by the Almighty power of the Lord, I was confident, that I ſhould hew them in pieces.

10. *All nations compaſſed me about: but in the name of the* LORD *will I deſtroy them.*

11. Again they made a new invaſion, and beſet me with ſtronger forces; (2 *Sam.* V. 22, *&c.*) but ſtill, by the Almighty power of the Lord, I doubted not, that I ſhould cut them off, and utterly defeat them.

11. *They compaſſed me about, yea, they compaſſed me about: but in the name of the* LORD *I will deſtroy them.*

12. Though they were exceeding numerous, ſwarming about me like angry bees, and flaming with ſuch rage and fury, as if they would preſently conſume me: yet it was but like the blaze of fire among thorns, for, by the Almighty power of the Lord, I was confident I ſhould deſtroy them.

12. *They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the* LORD *I will deſtroy them.*

13. *Thou haſt thruſt ſore at me, that I might fall: but the* LORD *helped me.*

Thou, O Philiſtim

13. They preſſed me exceeding hard, and, as one man, conſpired with all their might to throw me down from the Throne, to which I was advanced: But, though they ſhaked it and it was ready to fall yet, by the help of the Lord it was ſupported.

14. *The* LORD *is my ſtrength and ſong, and is become my ſalvation.*

14. To Him alone I aſcribe my preſent happineſs, ſaying with our Forefathers in their triumphant Song, (XV. *Exod.* 2.) the Lord hath armed me with invincible ſtrength; He, and He alone, is to be praiſed, who hath given me a moſt glorious deliverance.

15. *The voice of rejoycing and ſalvation* is *in the tabernacles of the righteous: the right hand of the* LORD *doeth valiantly.*

15. Which comforts the hearts of all righteous men; whoſe houſes ſound with ſuch joyfull ſhouts of praiſe, for my deliverance, as theſe; *The mighty power of the Lord hath done moſt ſtupendious things:*

16. *The right hand of the* LORD *is exalted: the right hand of the*

16. *He hath made his mighty power appear to be ſuperiour to all other; for not by man, but by that power*

power we have, again and again, obtained illuſtrious victories over our enemies, 2 Sam. *XIX.* 9.

LORD doeth valiantly.

17. From whence I conclude, that I ſhall not fall into the hands of thoſe, that would take away my life; but ſtill prolong it, to declare what wonderfull works the Lord hath done for me.

17. *I ſhall not die but live, and declare the works of the LORD.*

18. Who hath let my enemies have power to afflict me very ſorely; but not to proceed ſo far, as to deſtroy me.

18. *The LORD hath chaſtened me ſore: but he hath not given me over unto death.*

19. No, inſtead of that He hath brought me to his own Houſe again, from which I was baniſhed, (1 *Sam.* XXVI. 19.) where I will return thanks unto Him: And therefore, O ye that miniſter in the Tabernacle, open the Gates at which the righteous enter into the Courts of the Lord; that I may go in, and make Him my acknowledgments, for bringing me from a moſt forlorn condition to a Throne.

19. *Open to me the gates of righteouſneſs: I will go in to them,* and *I will praiſe the LORD:*

20. *This*

20. *This gate of the* LORD, *into which the righteous ſhall enter.*

20. This is the Gate (which I behold and approach with joy) that leads to the Courts of the Lord: at which the righteous ſhall enter together with me, and hear me ſay;

21. *I will praiſe thee, for thou haſt heard me, and art become my ſalvation.*

21. *I will never ceaſe to praiſe and acknowledge Thy goodneſs, O Lord: who haſt graciouſly heard my prayer, when I implored thy help; and delivered me out of all my diſtreſſes.*

22. *The ſtone* which *the builders refuſed, is become the head* ſtone *of the corner.*

22. And let them bear a part with me in this my Pſalm of praiſe, ſaying; *He whom the great men and Rulers of the people rejected,* (1 Sam. *XXVI.* 19.) *as the builders of a houſe do a ſtone unfit to be employed in it; is now become our King, to whom we muſt all join our ſelves, if we hope for ſafety, (in whom we ſee a figure of that glorious King, who ſhall hereafter be in like manner refuſed, (XIX.* Luke 14. *XX.* 17.) *and then by God exalted to be the Lord of all the world, and the foun-*

dation

dation of all mens happineſs, IV. Act. 11, 12.)

23. *This is the ſole work of the Lord, (not the effect of humane counſels, who oppoſed and obſtructed it) which ſurpriſes us with the greateſt admiration; to ſee a deſpiſed perſon become on a ſudden ſo renowned.*

23. *This is the* LORD's *doing, it* is *marvellous in our eyes.*

24. *This is the happy day, which the Lord himſelf hath made illuſtrious by this marvellous work; and which it becomes us to celebrate with joyfull hearts, and with all outward expreſſions of gladneſs for ſo great a benefit:*

24. *This* is *the day* which *the* LORD *hath made, we will rejoice and be glad in it.*

25. *Moſt humbly beſeeching* Thee, O *Lord, to preſerve our* King, *and to advance and perpetuate his* Kingdom: (*eſpecially the* Kingdom *of* Chriſt, *which ſhall be welcom'd into the world with theſe words,* XXI. Matt. 9, &c.) *It begins moſt glorioufly; be pleaſed now,* O *Lord, to give it anſwerable ſucceſs and proſperity.*

25. *Save now, I beſeech thee,* O LORD: O LORD, *I beſeech thee, ſend now proſperity.*

26. *Bleſſed*

26. *Bleſſed be he that cometh in the name of the* LORD: *we have bleſſed you out of the houſe of the* LORD.

26. Which acclamations of the people, let the Prieſts of the Lord meet with their approbation, ſaying; *Bleſſed be the King, which is ſet over us by the Divine appointment; and Bleſſed be all the people, who live under his happy Government: we, whoſe Office it is to miniſter to the Lord, give you his Bleſſing from the holy place; into which you are come to worſhip Him.*

27. *God is the* LORD, *which hath ſhewed us light; bind the ſacrifice with cords, even unto the horns of the altar.*

27. *Who is the omnipotent Lord, moſt faithfull to his promiſe; who hath put an end to our troubles, and made peace among us: O be not ungratefull to Him, but ſolemnize this day with feſtival joys; bind your ſacrifices with cords, and bring them to the corners of the Altar, to be offered, as teſtimonies of your love and thankfulneſs, unto Him.*

28. *Thou art my God, and I will praiſe thee; thou art my God, I will exalt thee.*

28. And ſo, for my part, I am reſolved; who muſt own Thee to be my moſt gracious God, and almighty Deliverer; to whom there-

therefore I will make continually my moſt thankfull acknowledgments: to thy almighty Goodneſs alone I owe this greatneſs to which I am promoted; and therefore I will never ceaſe, to ſpeak the higheſt things I am able in thy praiſe,

29. And let all good men join together with me, and make their thankfull acknowledgments to the great Lord of the world: who as He is the Authour of all good, and hath been exceeding bountifull unto us; ſo will continue his kindneſs unto all ſucceeding generations.

29. *O give thanks unto the* LORD, *for* he is *good: for his mercy* endureth *for ever.*

PSALM

PSALM CXIX.

ARGUMENT.

This Pſalm is contrived ſo artificially, that one would think, at firſt ſight, it was made after the foregoing: when God had ſubdued the reſt of David's *enemies,* (2 Sam. *VIII. X.*) *and given him leiſure for ſuch curious compoſures. For it is divided into as many Parts as there are Letters in the Hebrew Alphabet; each Part containing* eight *Verſes; and every one of thoſe verſes beginning with that Letter, wherewith that Part begins. The Verſes, for inſtance, of the Firſt Part all begin with* Aleph, *or A; and all of the Second with* Beth, *or B,* &c. *And thence this Pſalm is called in the* Maſora, *the* great Alphabet: *which is an indication that* David *was now in a very ſedate condition, under no extraordinary motions, when he penned this Pſalm: but quietly conſidered things, as they were repreſented to his remembrance.*

But when we obſerve how frequently he mentions his affliction as lying actually upon him, now when he wrote theſe Meditations; it forces us to conclude that it was penned during Saul's *perſecution. In which there were, I ſuppoſe, ſome quiet intervals; (ſee Verſe* 54.) *either between the time that*

Saul, *(having his life given him by* David*) reſolved to perſecute him no more,* 1 Sam. *XXIV*; *and his renewed attempts to deſtroy him, upon the information the* Ziphites *again gave him,* 1 Sam. *XXVI: or after* David*'s freſh demonſtration of his loyalty to him, before he went to* Gath: *or while he was in that City: where he had liberty to meditate on the excellence of God's Laws, and the happineſs of thoſe that kept them; and the comfort they were to him in his affliction: which he found to be ſo ſweet and ſo great, that he begs of God little elſe, but that he might be more and more in love with them: which were already ſo much his delight, that he mentions them, under one name or other, in every Verſe of this Pſalm: none excepted, but one Ver.* 122; *or two at the moſt Ver.* 90: *where he celebrating God's* Faithfulneſs, *which relates to the ſtedfaſtneſs of his* promiſe, *(called in this Pſalm his* word*) it may well be thought to be no exception, to that obſervation.*

I ſhall not be ſo curious as to examine the nice difference which is made by ſome, between Laws, Statutes, Teſtimonies, Judgments, Precepts, *&c. becauſe they ſeem here to be uſed promiſcuouſly: or if there be any peculiar meaning in ſome Verſes, I ſhall endeavour to expreſs it plainly in the* Paraphraſe.

Theodoret *hath a conjecture concerning* David*'s*

David's *deſign in this Pſalm, (both in his preface to it, and upon Ver.* 157.*) which I ſhall mention, that the Reader may take his choice.* David, *it is well known, had great varieties in his condition; for he both fled from enemies, and chaſed them; lived ſometimes very melancholy, and again moſt pleaſantly; ran in God's ways, and ſtumbled, and roſe again to run that good courſe. Now all theſe things, ſays he (and it is not improbable)* David *afterward collected into this one Pſalm; connecting all the Prayers* " *which He had made to God, at ſeveral* " *times and on ſeveral occaſions, and put-* " *ting them together in this admirable Me-* " *ditation, divided into XXII. Parts:* " *which propound one and the ſame moſt* " *profitable leſſon to all men; and teaches* " *them how it is poſſible to live vertuouſly* " *in the worſt condition. Nor doth he neg-* " *lect dogmatical inſtruction, as he ſpeaks;* " *but adds it to the other: ſo that this* " *Pſalm is ſufficient to perfect thoſe that* " *ſtudy exquiſite vertue; and to ſtir up the* " *diligence of thoſe that are lazy; to com-* " *fort thoſe that are ſad; to correct the neg-* " *ligent, and in one word to afford all man-* " *ner of medicines for the cure of the vari-* " *ous diſeaſes of mankind. And if it would not have made this Book too big, I ſhould have taken the pains to ſhew the deſign of every Part, in an Argument before it.*

ALEPH. PART I. ALEPH.

1. HAppy, more happy then can be expreſſed, are thoſe men, who do not take the liberty to live as they liſt: but, making the Law of the Lord their Rule, order their life in an exact conformity therewith.

1. *BLeſſed are the undefiled in the way, who walk in the law of the* LORD.

2. The ſtricter they keep unto that Rule, (wherein He hath teſtified his will unto us) moſt heartily ſtudying to pleaſe Him; intirely devoting themſelves to ſeek his favour, in this way alone; the Happier ſtill they are.

2. *Bleſſed are they that keep his teſtimonies*, and that *ſeek him with the whole heart.*

3. Eſpecially when they will not be tempted to doe an evil action, though it were to gain the greateſt good in this world: but conſtantly adhere to Him, in the way which He hath preſcribed them.

3. *They alſo doe no iniquity: they walk in his ways.*

4. We are infinitely beholden to Thee therefore, O Lord, that Thou haſt

4. *Thou haſt commanded* us *to keep thy precepts diligently.*

5. *O*

obliged us to be ſo happy: by requiring us to uſe our utmoſt diligence to obſerve thy Precepts, (which we our ſelves know to be good for us) with all care, and exactneſs.

5. O that my ways were directed to keep thy ſtatutes!

5. O that I may ever be one of thoſe happy men! I have no greater wiſh then this; that all the actions of my life, may be ordered and governed according to thy Will.

6. Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.

6. Then ſhall I never be diſappointed of my hopes, nor bluſh at the crimes which are laid to my charge: when my own conſcience tells me, that there is not one of thy Commandments, but is ever before my eyes, as the rule of my actions:

7. I will praiſe thee with uprightneſs of heart, when I ſhall have learned thy righteous judgments.

7. And is ſo dear unto me; that nothing can give me ſuch a joy, as to have learnt effectually, how juſt and how good they all are: for which I will moſt ſincerely thank Thee, as the greateſt benefit.

8. Deal with me, according to the uprightneſs of my heart in this reſolution; that I will obſerve even thoſe Statutes, for which I ſee no other reaſon, but onely thy will: O do not abandon me too far; (1 *Sam.* XXVII. 1.) but ſtick to me, as I purpoſe to do to thy Statutes.

8. *I will keep thy ſtatutes: O forſake me not utterly.*

BETH. II.

BETH.

9. But how ſhall a young man, ſuch as I am, (1 *Sam.* XVII. 33. 2. V. 4.) in an age that is prone to evil, be able to doe as he reſolves? keeping himſelf ſo pure in all his ways, that they maintain an exact conformity unto thy Word?

9. *Wherewith ſhall a young man cleanſe his way? by taking heed* thereto *according to thy word.*

10. Firſt, I implore, with all my Soul, thy gracious aſſiſtence: beſeeching Thee to afford me ſuch a meaſure of it; that, for want of thoſe heavenly ſupplies, I may not be drawn aſide at any time, from thy Commandments.

10. *With my whole heart have I ſought thee: O let me not wander from thy commandments.*

11. *Thy*

11. *Thy word have I hid in my heart, that I might not ſin againſt thee.*

11. Next, I have laid up thy Word in my heart, as the moſt precious treaſure: hoping that will be a ſecurity to me, and preſerve me from offending Thee, whoſe promiſes are no leſs comfortable, then thy threatnings are dreadfull.

12. *Bleſſed* art *thou, O LORD: teach me thy ſtatutes.*

12. And I know alſo, that Thou, O Lord, art kind, and doſt not envy thy favours to any of us; but wilt for ever be praiſed for thy bounty towards us: and therefore I expect that Thou wilt hear my prayer, and inable me effectually to learn thy Statutes.

13. *With my lips have I declared all the judgments of thy mouth.*

13. On which I have ſo much ſet my heart; that I have not ſpared to declare to others, the great regard I have to every thing, which Thou haſt pronounced juſt, or condemned as unrighteous.

14. *I have rejoyced in the way of thy teſtimonies, as* much as *in all riches.*

14. I can ſafely ſay likewiſe, that I have taken more ſatisfaction, now that I am poor, in doing that which Thou haſt teſtified

to be acceptable to Thee: then I ſhould in all the wealth of the world, were it heaped on me.

15. I will ruminate alſo often on thy Precepts, (which will be another means I truſt to preſerve me undefiled:) and never doe any thing, but conſider beforehand; how it agrees with the Rules which Thou haſt preſcribed me.

15. *I will meditate in thy precepts, and have reſpect unto thy ways.*

16. The ſtudy of thy Statutes (ſee Ver. 8.) ſhall be my delight: and I will not let ſlip any word of thine; but preſerve it in faithfull remembrance.

16. *I will delight my ſelf in thy ſtatutes: I will not forget thy word.*

GIMEL. III. GIMEL.

17. Let theſe reaſons move Thee to deal graciouſly with me, who am devoted to thy ſervice: Render to me according to my integrity; and let not my enemies take away my life, which I intend to imploy in doing whatſoever Thou haſt commanded.

17. *Deal bountifully with thy ſervant*, that *I may live, and keep thy word.*

18. *Open*

18. *Open thou mine eyes, that I may behold wondrous things out of thy law.*

18. For which end, I beſeech Thee to illuminate the eyes of my mind: that I may clearly diſcern the admirable wiſedom, which diſcovers it ſelf in thy Law.

19. *I am a ſtranger in the earth, hide not thy commandments from me.*

19. I am no better then a ſtranger in the Land, wandring from place to place, (1 *Sam.* XXIII. 13.) and having no poſſeſſions: But do not let me want the knowledge of thy Will; and then I ſhall not think my ſelf deſtitute of an inheritance.

20. *My ſoul breaketh for the longing* that it hath *unto thy judgments at all times.*

20. For which my Soul longs ſo vehemently, that I am not more broken with the hardſhips of my baniſhment; then with my continual labour, and earneſt application of my mind, to have a full underſtanding of thy Judgments.

21. *Thou haſt rebuked the proud* that are *curſed, which do err from thy commandments.*

21. According to which, Thou haſt already given a ſevere rebuke to thoſe haughty men, who, without any reſpect to right or wrong, perſecute and abuſe thy ſervant: (1 *Sam.* XXIV. 11, *&c.*

11, *&c.* XXV. 10, 37.) And the curſe which Thou haſt pronounced (XXVII. *Deut.* 26.) ſhall light on all ſuch men, as take the boldneſs to tranſgreſs thoſe bounds, which Thou haſt ſet them.

22. And thereby remove from me that diſgrace and ſhame, unto which they expoſe me; as a Traitour to my King and Country: For I am not guilty of any ſuch wickedneſs; but carefully obſerve thy Teſtimonies, (Ver. 14.) 1 *Chron.* XII. 17.

22. *Remove from me reproach and contempt, for I have kept thy teſtimonies.*

23. Though the Rulers and principal Senatours of the Kingdom, ſate in conſultation how to ruin me; declaring me guilty of the greateſt crimes: the onely care of thy ſervant hath been to ſtudy how to behave himſelf unblameably according to thy Statutes.

23. *Princes alſo did ſit* and *ſpeak againſt me:* but *thy ſervant did meditate in thy ſtatutes.*

24. Of which I have not been weary; but made the ſtudy of thy Teſtimonies my recreation: and never

24. *Thy teſtimonies alſo* are *my delight*, and *my counſellers.*

DALETH.

took advice of any other counſellers.

DALETH. *DALETH.* IV.

25. My ſoul cleaveth unto the duſt: quicken thou me according to thy word.

25. Conſider therefore the forlorn condition wherein I lie, ſtruggling for life and utterly unable to help my ſelf: and be pleaſed to revive and raiſe me out of it, according to thy promiſe, 1 *Sam.* XVI. 12.

26. I have declared my ways, and thou heardeſt me: teach me thy ſtatutes.

26. Thou knoweſt both my manner of life, and all the dangers to which I am expoſed; for I have ever laid them both before Thee, and found Thee ready on all occaſions to aſſiſt and relieve me: And therefore I hope Thou wilt not now leave me; but more perfectly inſtruct me in my Duty, as the ſureſt way to ſafety.

27. Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.

27. Give me ſuch a right underſtanding, that I may ever be preſerved in the way of thy Precepts: then ſhall I eſcape the ſnares of my enemies; and my ordinary

dinary diſcourſe ſhall be, what wonderfull deliverances Thou haſt given me.

28. Pity my ſad condition; and now that my heart ſinks under the weight of my affliction, ſupport and ſtrengthen me according to thy promiſe; that I may never take any undue courſe for eaſe and relief.

28. *My ſoul melteth for heavineſs: ſtrengthen thou me according unto thy word.*

29. Far be all fraud and falſhood from me, whereby my enemies contrive to undo me: I deſire not to learn any of their wicked Arts; but onely beſeech Thee to give me grace to obſerve thy Laws conſtantly.

29. *Remove from me the way of lying: and grant me thy law graciouſly.*

30. That's the way I have reſolved upon, to deal truly and ſincerely: ſquaring all my actions according to thy judgments; which I have laid before me, as the moſt equal Rule of my life.

30. *I have choſen the way of truth: thy judgments have I laid* before me.

31. And hitherto I have kept my reſolution, and never ſtarted from thy Teſtimonies: Preſerve me,

31. *I have ſtuck unto thy teſtimonies: O LORD, put me not to ſhame.*

32. *I*

good Lord, that I may not hereafter diſgrace my ſelf, by doing any thing contrary to them; nor be diſappointed of my hope, by falling into the hands of thoſe that ſeek my ruin.

32. *I will run the way of thy commandments, when thou ſhalt enlarge my heart.*

32. And when Thou ſhalt have filled my heart with joy, by freeing me from theſe grievous ſtraits, I will doe Thee better ſervice; and be more forward chearfully to execute all thy Commandments.

HE.

HE. V.

33. *Teach me, O LORD, the way of thy ſtatutes, and I ſhall keep it* unto *the end.*

33. Inſtruct me therefore, good Lord, more and more in the right way of ſerving Thee; and I will ſhew my ſelf moſt thankfull for it, by keeping exactly to it all the days of my life.

34. *Give me underſtanding, and I ſhall keep thy law, yea, I ſhall obſerve it with* my *whole heart.*

34. Illuminate my mind to underſtand the excellence of thy Law: and then I ſhall not onely obſerve it; but ſet my ſelf to doe it, with a watchfull, impar-

impartial and moſt affectionate diligence.

35. Be Thou my Leader and Guide; that I may not ſtray from the path of thy Commandments: wherein I find the greateſt ſatisfaction.

35. *Make me to go in the path of thy commandments, for therein do I delight.*

36. Incline my heart always to ſeek its contentment, in thy teſtimonies: and ſuffer it not to be drawn away, by the deſire of worldly goods; which, having no meaſure, is never ſatisfied.

36. *Incline my heart unto thy teſtimonies, and not to covetouſneſs.*

37. Help me to overlook thoſe empty honours, and fading beauties; which we are apt to behold with too much admiration: and with lively affections and vigorous indeavours, to perſiſt in the purſuit of thy favour, in the way Thou haſt ſet before me.

37. *Turn away mine eyes from beholding vanity:* and *quicken thou me in thy way.*

38. And at laſt make good thy promiſe to thy ſervant, (2 *Sam.* V. 2.) who fears to doe any thing to offend Thee; though thereby he might win a Crown.

38. *Stabliſh thy word unto thy ſervant, who* is devoted *to thy fear.*

39. *Turn*

39. *Turn away my reproach which I fear: for thy judgments* are *good.*

39. Turn from me that diſgrace, of which I cannot but be ſometime afraid, (1 *Sam.* XXVII. 1.) and muſt certainly ſuffer, if I fall into my enemies hands: for Thou wilt proceed I know, according to thy own judgments; which are all equitable, mercifull and gracious.

40. *Behold, I have longed after thy precepts: + quicken me in thy righteouſneſs.*

40. I appeal to Thee, whether I have not a great zeal for thy Precepts; unto which I deſire above all things to be conform'd: let me not periſh therefore in theſe troubles; but in much mercy, revive me, according to thy faithfull promiſe.

VAU.

VAU. VI.

41. *Let thy mercies come alſo unto me, O LORD;* even *thy ſalvation according to thy word.*

41. To thoſe infinite mercies of thine, which moved Thee to make me ſuch gracious promiſes, I betake my ſelf: and beſeech Thee to let me feel the happy effects of both in my deliverance.

42. So

42. So ſhall I be able to put to ſilence, thoſe that reproach me for my confidence in Thee: which they call a vain preſumption; but is a humble reliance on thy own gracious promiſes to me.

42. *So ſhall I have wherewith to anſwer him that reproacheth me: for I truſt in thy word.*

43. Which till Thou art pleaſed to fulfill, do not ſo far abandon me, as to let me be diſheartned in aſſerting their truth and faithfulneſs, (which I am wont to oppoſe to all the threats of my enemies) for my whole dependance is on this, that Thou wilt not fail me; but pronounce a righteous ſentence for me.

43. *And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.*

44. And I for my part promiſe, when Thou ſhalt be ſo gracious to me, not to ſuffer my ſelf to grow more negligent in thy ſervice: but to be more carefull then ever in the obſervance of thy Laws, to the very end of my days.

44. *So ſhall I keep thy law continually, for ever and ever.*

45. For then I ſhall have no ſuch incumbrances on me, as I now have in theſe

45. *And I will walk at liberty: for I ſeek thy precepts.*

46. I

ſtraits and difficulties; from which when Thou freeſt me, I will doe my duty with the greater chearfulneſs and joy: for it is not liberty, no, nor a Kingdom that I ſeek, ſo much as better advantages to fulfill thy Precepts.

46. I will ſpeak of thy teſtimonies alſo before kings, and will not be aſhamed.

46. Which I will not be aſhamed to juſtifie before the greateſt perſons in the world, to be the moſt excellent Rule of life, and the beſt teſtimony of thy love to us: and will doe it with ſuch reaſons, that they ſhall never be able to diſprove me.

47. And I will delight my ſelf in thy commandments which I have loved.

47. Nor will I confute my ſelf, by leading a voluptuous life; when I have liberty to doe as I liſt: but as I have hitherto preferred thy Commandments before all other things, ſo then will I take the higheſt pleaſure in them:

48. My hands alſo will I lift up unto thy commandments which

48. Not onely in their ſtudy; but ſhew the truth of my love to them, by a diligent and zealous prac-

tice of them: which ſhall be the end of my meditation in them.

I have loved: and I will meditate in thy ſtatutes.

ZAIN. VII.

ZAIN.

49. Be pleaſed therefore in due time, to perform the promiſe, which Thou haſt long ago made unto thy ſervant, (2 *Sam.* V. 2.) and, when I thought of no ſuch thing, given me an aſſured hope of it, (1 *Sam.* XVI. 11, 12, 13.)

49. *Remember the word unto thy ſervant, upon which thou haſt cauſed me to hope.*

50. Which as it hath been the occaſion of many and great troubles to me, ſo hath comforted me under them all: and, even when I deſpaired of ſafety, revived my ſpirit, and reſtored my courage to life again.

50. *This* is *my comfort in my affliction: for thy word hath quickned me.*

51. Though my inſulting enemies mocked exceedingly at my hope, and, in the pride of their hearts, attempted by the moſt unjuſt means to deſtroy me; it never moved me to imitate them, by taking any unlawfull method for my preſervation.

51. *The proud have had me greatly in deriſion*; yet *have I not declined from thy law.*

52. *I*

52. *I remembred thy judgments of old, O LORD; and have comforted my ſelf.*

52. But I called to mind, O Lord, how, in all foregoing ages, Thou haſt ſuffered good men to fall into great calamities; thereby to render them, at laſt, the more illuſtrious: and with this conſideration alſo I comforted my ſelf.

53. *Horrour hath taken hold upon me, becauſe of the wicked that forſake thy law.*

53. I have been ſeiſed indeed ſometime with an horrible fear, when I thought what ſort of men were my perſecutours: who ſtuck at nothing, which would ſerve their ends; having no regard to right or wrong;

54. *Thy ſtatutes have been my ſongs in the houſe of my pilgrimage.*

54. Yet in all my wandrings up and down, (1 *Sam.* XXII. 1, 2, 5. XXIII. 13.) I never tarried long in any place; but I paſſed the time delightfully, in compoſing ſome ſuch Song as this in praiſe of thy Statutes.

55. *I have remembred thy name, O LORD, in the night, and have kept thy law.*

55. When others were aſleep, I was calling to mind, how good, how powerfull, and how faithfull Thou art: and reſol-

ving with my ſelf ſtill to obſerve thy Laws.

56. Which make thoſe ſo happy that obey them; that I aſcribe this ſweet compoſure of mind, and chearfulneſs of ſpirit, under all my grievous afflictions, to my ſtrict obſervance of them.

56. *This I had, becauſe I kept thy precepts.*

CHETH. VIII. CHETH.

57. I have no poſſeſſions in this world, (1 *Sam.* XXVI. 19.) which I ſee others greedily ſharing among them: But I do not think my ſelf poor, as long as I have an intereſt in thy love, and in thy promiſes, O Lord; whoſe words I have reſolved to keep as the greateſt treaſure.

57. Thou art *my portion, O LORD: I have ſaid that I would keep thy words.*

58. For there is nothing comparable to thy favour; which I have beſought with the heartieſt affection, and the moſt importunate prayers: and do again beſeech Thee, to deal mercifully with me, according to thy

58. *I intreated thy favour with* my *whole heart: be mercifull unto me according to thy word.*

repeated promiſes unto me.

59. I thought on my ways, and turned my feet unto thy teſtimonies.

59. For upon ſerious deliberation, what courſe of life it was beſt to take; I rejected all other, which with ſpecious ſhews of worldly advantages would have ſeduced me: and determined to be guided wholly by thy Teſtimonies.

60. I made haſte, and delayed not to keep thy commandments.

60. And being thus reſolved, I admitted no further debate about it; but inſtantly, without any delay, ſet my ſelf to the ſtrict obſervance of thy Commandments.

61. The bands of the wicked have robbed me: but *I have not forgotten thy law.*

61. Nor hath any thing been able to remove me from this reſolution; but, though I have been beſet with troops of wicked men, who ſtript me of all I had, (1 *Sam.* XXIII. 26.) it did not make me forget my duty; nor put me upon any unlawfull means of being revenged of them: (1 *Sam.* XXIV. 6, 7.)

62. At midnight I will riſe to give thanks un-

62. But have bleſſed Thee, both night and day, and aroſe at midnight to

give Thee thanks; for thoſe juſt and good Laws, which Thou haſt taught me to obſerve.

63. Aſſociating my ſelf willingly, with none but ſuch, as fear to offend Thee; and do religiouſly obſerve thy Precepts: who are all truly dear unto me.

64. And no other thing do I deſire of Thee, O Lord, whoſe kindneſs is ſo great that it diſpenſes its bleſſings plentifully throughout all the earth, but that Thou wilt inſtruct me ſtill to ſerve Thee as I ought.

to thee: becauſe of thy righteous judgments.

63. I am *a companion of all* them *that fear thee, and of them that keep thy precepts.*

64. The earth, O LORD, is full of thy mercy: teach me thy ſtatutes.

TETH. IX. TETH.

65. Many other benefits, I will thankfully acknowledge, O Lord, Thou haſt beſtowed upon thy ſervant: with whom Thou haſt faithfully kept thy Word.

66. And I am not ignorant of thy Commandments, which, by thy grace, I have believed to be the onely way to happineſs: but ſtill I need

65. Thou haſt dealt well with thy ſervant, O LORD, according unto thy word.

66. Teach me good judgment and knowledge: for I have believed thy commandments.

67. Be-

thy further aſſiſtance, to give me a delightfull taſte and thorough ſenſe of what I know; which I beſeech Thee add to the reſt of the benefits I have received from Thee.

67. Before I was afflicted, I went aſtray: but now have I kept thy word.

67. And if it be neceſſary for this end, to deprive me ſtill of all other delights, I ſubmit unto it: for I muſt confeſs I committed many errours before I was thus afflicted; which ſince I have corrected, and grown more ſtrictly obſervant of thy Word.

68. Thou art *good, and doeſt good; teach me thy ſtatutes.*

68. Thou art in thy own nature kind and good; and nothing elſe can proceed from Thee, who deſigneſt our good even when Thou afflicteſt us: Take what methods Thou pleaſeſt with me; onely teach me effectually, to doe as Thou wouldſt have me.

69. The proud have forged a lie againſt me: but *I will keep thy precepts with* my *whole heart.*

69. They that diſdain to be tied to the common and plain rules of honeſty, have taken a great deal of pains to invent a lie againſt me:

(1 *Sam.* XXIV. 9.) but as I am hitherto conſcious of no ſuch guilt, ſo I will always conſute them by an impartial and moſt hearty obſervance of thy Precepts.

70. Which give me infinitely greater ſatisfaction in a poor ſtarved condition; then all the dull delights of ſenſe, which they enjoy in the fulleſt plenty of worldly proſperity.

70. *Their heart is as fat as greaſe, but I delight in thy law.*

71. This they ſtupidly imagin is the onely happineſs; but I can truly ſay, it was more happy for me that I was afflicted: for thereby I learnt to apply my ſelf more ſeriouſly to thy Statutes.

71. It is *good for me that I have been afflicted: that I might learn thy ſtatutes.*

72. Whereby thy will is declared unto us by a voice from heaven: (XX. *Exod.* 1.) which I prefer before all the gold and ſilver in the Kingdom.

72. *The law of thy mouth* is *better unto me then thouſands of gold and ſilver.*

JOD. X.

JOD.

73. Deſert me not then, who am thine own work-

73. *Thy hands have made me, and faſhioned*

faſhioned me: give me underſtanding, that I may learn thy commandments.

manſhip; that neither hath nor hopeth for any thing but thy almighty Power: and deſires above all things, to comprehend fully what thy will is, that he may obey it.

74. *They that fear thee will be glad when they ſee me: becauſe I have hoped in thy word.*

74. It will be a very great comfort and incouragement to all good men, when they ſee me delivered out of all theſe troubles: For thereby they will be confirmed in their belief, of thy faithfulneſs to thy promiſes; on which, it will appear, I have not vainly depended, though I ſtay long for the performance.

75. *I know, O LORD, that thy judgements are right, and that thou in faithfulneſs haſt afflicted me.*

75. And I am ſatisfied, O Lord, that while Thou makeſt me wait for the performance, Thou doeſt nothing contrary to thy juſtice, or to thy fidelity: but that all theſe croſs diſpenſations of thy Providence, in the heavy afflictions which have befaln me, are perfectly righteous: and will onely make thy truth and faithfulneſs, at laſt, the more illuſtrious. 76. O

76. O haſten that happy time; when I ſhall ſee thy loving kindneſs, turning this diſconſolate into a more comfortable condition: according to the promiſes which Thou haſt made unto thy ſervant, 1 *Sam.* XVI. 12, 13.

76. Let, I pray thee, thy merciful kindneſs be for my comfort, according to thy word unto thy ſervant.

77. Let me feel the ſpeedy effects of thy compaſſionate mercy; reſcuing me from thoſe that ſeek my life, and raiſing me out of this forlorn eſtate, (1 *Sam.* XXIV. 14.) For howſoever I am repreſented, my higheſt ſatisfaction is in obedience to thy Law.

77. Let thy tender mercies come unto me, that I may live: for thy law is my delight.

78. Confound all thoſe proud contemners of it, who, making no conſcience of what they ſay, have oppreſſed and overthrown me with lies and calumnies; as if I ſtudied to diſturb the Kingdom, when my onely ſtudy is to obſerve thy Precepts.

78. Let the proud be aſhamed, for they dealt perverſly with me without a cauſe; but I will meditate in thy precepts.

79. Let all pious men, who have a due regard to thy teſtimonies, be convin-

79. Let thoſe that fear thee, turn unto me, and

thoſe

thoſe that have known thy teſtimonies.

ced of this: and be no longer abuſed by theſe ſlanders; but turn to my ſide, and become my Friends.

80. *Let my heart be ſound in thy ſtatutes; that I be not aſhamed.*

80. And in order to it preſerve me ſo blameleſs before Thee, in ſuch integrity of heart as well as life; that I may not be aſhamed of the hope I have, that Thou and all good men will take my part.

CAPH.

CAPH. XI.

81. *My ſoul fainteth for thy ſalvation:* but *I hope in thy word.*

81. For which bleſſing I have now attended ſo many years, that I am ready ſometime to faint away with vehement deſire; to ſee thy long expected promiſe fulfilled, of deliverance from all my enemies.

82. *Mine eyes fail for thy word, ſaying, When wilt thou comfort me?*

82. That joyfull ſight I have looked for, till I am in danger to be weary with expectation; ſaying, When will the time come, of my deliverance from this diſconſolate condition?

83. *For I am become like a bottle*

83. I hope it will not be long delayed; for I am worn

worn away, and my skin, (like an empty leathern bag that hath hung a great while in the ſmoke) is ſhrivelled up with toil and grief: and yet I have never taken any unlawfull courſe, to rid my ſelf of all this miſery.

in the ſmoke: yet *do I not forget thy ſtatutes.*

84. I leave that to Thee, O Lord; beſeeching Thee to conſider how my days ſpend apace in trouble and ſorrow: which force me to ſigh and ſay; How long muſt thy poor ſervant ſtill lie in this calamitous condition? O when wilt Thou doe me right againſt my perſecutours?

84. *How many* are *the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?*

85. Who proudly contrive, by all manner of frauds and treachery, to take away my life: directly contrary to thy Law; to which they are as injurious as unto me.

85. *The proud have digged pits for me, which* are *not after thy law.*

86. For all thy Commandments teach us to be juſt and true; being as faithfull, as thoſe men are falſe and perfidious: there-

86. *All thy commandments* are *faithfull: they perſecute me wrongfully; help thou me.*

87. *They*

fore make good thy promiſes to me; and deliver me from thoſe who perſecute me with lies and forgeries.

87. *They had almoſt conſumed me upon earth: but I forſook not thy precepts.*

87. Which they have imployed ſo ſucceſsfully, that I eſcaped very hardly with my life, when I was in the Land of *Judah*; (1 *Sam.* XXIII. 26.) and yet for all this I ſtuck to thy Precepts; and would not take away the life of him that ſought mine; when I could have eaſily done it, 1 *Sam.* XXIV. 6, 7.

88. *Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.*

88. Deal as kindly with me, O Lord; and not onely ſpare my life, but raiſe me out of this forlorn eſtate, wherein I lie, like a man that is dead; (1 *Sam.* XXIV. 14.) and I will indeavour the more carefully to obſerve the Teſtimonies, which Thou haſt ſolemnly (Verſe 72.) given us in charge.

LAMED.

worn away, and my skin, (like an empty leathern bag that hath hung a great while in the ſmoke) is ſhrivelled up with toil and grief: and yet I have never taken any unlawfull courſe, to rid my ſelf of all this miſery.

in the ſmoke: yet *do I not forget thy ſtatutes.*

84. I leave that to Thee, O Lord; beſeeching Thee to conſider how my days ſpend apace in trouble and ſorrow: which force me to ſigh and ſay; How long muſt thy poor ſervant ſtill lie in this calamitous condition? O when wilt Thou doe me right againſt my perſecutours?

84. *How many* are *the days of thy ſervant? when wilt thou execute judgment on them that perſecute me?*

85. Who proudly contrive, by all manner of frauds and treachery, to take away my life: directly contrary to thy Law; to which they are as injurious as unto me.

85. *The proud have digged pits for me, which* are *not after thy law.*

86. For all thy Commandments teach us to be juſt and true; being as faithfull, as thoſe men are falſe and perfidious: there-

86. *All thy commandments* are *faithfull: they perſecute me wrongfully; help thou me.*

87. *They*

fore make good thy promiſes to me; and deliver me from thoſe who perſecute me with lies and forgeries.

87. *They had almoſt conſumed me upon earth: but I forſook not thy precepts.*

87. Which they have imployed ſo ſucceſsfully, that I eſcaped very hardly with my life, when I was in the Land of *Judah*; (1 *Sam.* XXIII. 26.) and yet for all this I ſtuck to thy Precepts; and would not take away the life of him that ſought mine; when I could have eaſily done it, 1 *Sam.* XXIV. 6, 7.

88. *Quicken me after thy loving kindneſs, ſo ſhall I keep the teſtimony of thy mouth.*

88. Deal as kindly with me, O Lord; and not onely ſpare my life, but raiſe me out of this forlorn eſtate, wherein I lie, like a man that is dead; (1 *Sam.* XXIV. 14.) and I will indeavour the more carefully to obſerve the Teſtimonies, which Thou haſt ſolemnly (Verſe 72.) given us in charge.

LAMED.

LAMED. XII. LAMED.

89. Thou art eternal, O Lord, and changeſt not; and thy promiſes are like thy ſelf, fixed and ſettled in the heavens: which are a lively emblem of their conſtancy, and unvariable truth.

89. *For ever, O LORD, thy word is ſettled in heaven.*

90. One generation goes, and another comes; but thy fidelity is ſtill the ſame to all: and alters no more then the earth; which Thou haſt firmly and immoveably eſtabliſhed, while all thoſe creatures that live upon it, paſs away and periſh.

90. *Thy faithfulneſs is unto all generations: thou haſt eſtabliſhed the earth, and it abideth.*

91. All things remain to this day in the order at firſt appointed; and never vary from the Laws which Thou haſt ſet them: for they are intirely ſubject to thy will and pleaſure.

91. *They continue this day according to thine ordinances: for all* are *thy ſervants.*

92. Which was a moſt comfortable Meditation in my afflicted condition: when my heart would have failed me, and I ſhould have

92. *Unleſs thy law* had been *my delights, I ſhould then have periſhed in mine affliction.*

been undone; if thy Laws (which ſtand as faſt as heaven and earth) had not given me conſtant conſolation.

93. I will never forget thy precepts: for with them thou haſt quickened me.

93. I will never therefore be guilty of neglecting thy Precepts: which have revived me, (by the faithfull promiſes Thou haſt annexed to the obſervance of them) when I looked upon my ſelf, as a dead man, that could not eſcape the hands of thoſe that ſought to deſtroy me.

94. I am thine, ſave me: for I have ſought thy precepts.

94. And be Thou pleaſed ſtill to deliver me from falling into their hands: For, though they have driven me from thy inheritance (1 *Sam.* XXVI. 19.) I ſtill continue thine, and ſerve no other God; but have diligently inquired, in my greateſt dangers, what would be moſt pleaſing to Thee, as moſt advantagious to my ſelf.

95. The wicked have waited for me to deſtroy me: but

95. Thoſe wicked men, who are combined to deſtroy me, have long watched for

for an opportunity; which they confidently expect to meet withall: but it doth not diſcourage my ſtudy of thy Teſtimonies; as the beſt defence againſt their bloudy attempts.

I will conſider thy teſtimonies.

96. For had I greater forces then my enemies, alas! I never yet ſaw any thing ſo compleat, but as it had its bounds and limits, ſo it is exceeding frail; and when it is arrived at perfection, comes to a ſpeedy end: whereas the wiſedom which Thou haſt revealed to us, hath infinite ſatisfaction in it, durable and laſting ſatisfaction; which never fails thoſe that depend upon it.

96. I have ſeen an end of all perfection; but *thy commandment* is *exceeding broad.*

MEM. XIII.

MEM.

97. It is impoſſible to expreſs the love I have to thy Law: which entertains my Meditation, or inables me to entertain others, with admirable variety, whole days together.

97. O how love I thy law! it is *my meditation all the day.*

98. Thou

98. My enemies are very crafty, and use many artifices to destroy me: But, by observing thy Commandments, I have defeated all their subtil devices; and confounded them, even by refusing (because thy Commandments, which are ever before my eyes restrained me) to be avenged on them, 1 *Sam.* XXIV. 17, 18, *&c.* XXVI. 21.

98. Thou through thy commandments hast made me wiser then mine enemies: for they are *ever with me.*

99. I have outstripped all the Doctours of the Law, of whom I formerly learnt; and understand more perfectly then they, the best means of securing my self: because my mind is still imployed in thy Testimonies, as the Rule of all my designs and undertakings.

99. I have more understanding then all my teachers: for thy testimonies are *my meditation.*

100. Though I am but young, yet I have more understanding in things, then the Judges and grave privy Counsellours: because my Maxime is, strictly to observe thy Precepts.

100. I understand more then the ancients: because I keep thy precepts.

101. Whatsoever advantage it promised me, I have

101. I have refrained my feet

never proceeded in any evil courſe to obtain my end: but refuſed the ſeeming gain; that I might not offend againſt thy Word.

from every evil way: that I might keep thy word.

102. My reſpect to Thee, hath hindred me from doing any injury unto others: becauſe I know Thou art the Authour of thoſe Laws which forbid it; and in the obſervance of them, I have learnt, conſiſts my happineſs.

102. *I have not departed from thy judgments: for thou haſt taught me.*

103. And a happineſs it is, I feel already, incomparably above all other: the pleaſure I take in every word of thine, is inexpreſſibly far to be preferred, before all the delights of ſenſe; though never ſo ſweet and luſcious.

103. *How ſweet are thy words unto my taſte! yea, ſweeter then hony to my mouth.*

104. And by thy Precepts I am ſo fully inſtructed how to behave my ſelf; that I need not to betake my ſelf to any diſhoneſt ways, which I utterly abhor.

104. *Through thy precepts I get underſtanding: therefore I hate every falſe way.*

NUN. *NUN.* XIV.

105. *Thy word is a lamp unto my feet, and a light unto my path.*

105. Thy word is my onely Guide; whoſe directions I follow in all the dark and difficult paſſages of my life.

106. *I have ſworn, and I will perform it, that I will keep thy righteous judgments.*

106. I have ſolemnly reſolved, and bound my ſelf by the moſt ſacred ties, which I will never break but do now confirm; that I will carefully obſerve thy Decrees, which I find to be both juſt and good.

107. *I am afflicted very much: quicken me, O LORD, according unto thy word.*

107. I have ſuffered very much upon that account, and am ſtill ſorely afflicted: But I comfort my ſelf, O Lord, with thy promiſe; according to which I beſeech Thee to deliver me from thoſe that ſeek to deſtroy me; and raiſe me out of this forlorn condition, wherein I can ſcarce be ſaid to live.

108. *Accept, I beſeech thee, the free-will-offerings of my mouth, O*

108. I have no other ſacrifices that I am able in this exile to offer to Thee, but theſe of Prayer, and

thankful acknowledgments, and vows of ſincere and chearfull obedience; with which I do moſt freely and heartily preſent Thee, O Lord: beſeeching Thee to teach me ſtill more effectually thy Judgments; that I may never fail to be conformed to thy will.

LORD, and teach me thy judgments.

109. To which I have hitherto ſo cloſely adhered, that, though I go in continual danger of my life, (XII. *Judg.* 3.) it doth not move me in the leaſt (whatſoever ſhifts I am forced to make) to ſave my ſelf by forſaking thy Law.

109. My ſoul is continually in my hand: yet do I not forget thy law.

110. They that make no conſcience of their actions, have contrived a ſubtil plot to ruin me: But I have never ſtepped out of the way of thy Precepts, to avoid the ſnares they have laid for me.

110. The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111. I had rather alway continue as poor as I am, then doe any thing againſt thy Teſtimonies; which I hold to be my

111. Thy teſtimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

112. I

chiefeſt good, and ſureſt poſſeſſion: out of which none can expell me; and which always yield me that inward ſatisfaction and joy, which none can take from me.

112. *I have inclined mine heart to perform thy ſtatutes alway*, even unto *the end.*

112. This infinitely outweighs all other conſiderations; and hath inclined my heart to reſolve, to doe alway as Thou biddeſt me, (whatſoever I may loſe by it) to the very end of my days.

SAMECH.

SAMECH. XV.

113. *I hate* vain *thoughts: but thy law do I love.*

113. I hate all double dealing, and crafty devices, that are not warranted by thy Law: to which I have reſolved to ſtick with hearty affection.

114. *Thou* art *my hiding-place, and my ſhield: I hope in thy word.*

114. In that way I will truſt to Thee for ſafety, and protection: having a firm hope, that Thou wilt be as good unto me as thy Word.

115. *Depart from me, ye evil*

115. Do not perſwade me any longer, O ye evil

doers, to join with you; but get you gone from me: for I will follow none of your counſels; but ſtrictly obſerve the Commandments of my God, who hath hitherto moſt graciouſly delivered me.

doers; for I will keep the commandments of my God.

116. And on whom I ſtill depend, that Thou wilt ſupport me, O Lord, according to thy promiſe, againſt all the aſſaults of my enemies that ſeek my life: and not let me be aſhamed of the hope and expectation I have, that Thou wilt defend and deliver me.

116. Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117. Be Thou my ſupport in this weak condition, I humbly again beſeech Thee: and then they ſhall not be able to throw me down; but, in ſafety and ſecurity, I ſhall make thy Statutes my perpetual ſtudy.

117. Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118. They ſhall fall to the ground, and not I; for Thou art wont, I obſerve, to abaſe and lay as low as the mire in the ſtreets, all thoſe that preſume to go

118. Thou haſt troden down all them that err from thy ſtatutes: for their deceit is falſhood.

119. Thou

out of the plain way of thy Statutes: for all their crafty tricks, and crooked arts, on which they rely, at laſt prove falſe unto them and deceive them.

119. Thou putteſt away all the wicked of the earth like *droſs: therefore I love thy teſtimonies.*

119. Thou caſteſt all ſuch wicked men out of the Land like droſs, that is good for nothing: which makes me addict my ſelf, with the greater love unto thy Teſtimonies:

120. My fleſh trembleth for fear of thee, and I am afraid of thy judgments.

120. Trembling all over with fear leſt I ſhould, by any diſobedience to Thee, incurr thy ſevere diſpleaſure; and dreading, above all things, thy judgments: which are threatned in the Law, and which I ſee executed upon the contemners of it.

AIN. *AIN.* XVI.

121. I have done judgment and juſtice: leave me not to mine oppreſſours.

121. This pious fear laid ſuch a reſtraint upon me, that I never did any wrong to them, nor ſo much as dealt hardly with them, that now injure me: there-

fore ſuffer me not to fall into the hands of thoſe, who oppreſs me with their calumnies.

122. Their pride is great, and, having power equal to their malice, they hope to prevail over me: but do Thou graciouſly undertake my protection, and be my ſecurity, againſt the miſchief they deſign me; that inſtead of being my ruin, their calumnies may turn to my greater good and advantage.

122. *Be ſurety to thy ſervant for good: let not the proud oppreſs me.*

123. I believe they will; but I have looked ſo long for that happy time, when Thou wilt deliver me (and yet am ſtill in apparent danger to fall into the hands of my enemies) that I am almoſt tired with expectance of thy promiſe: though I know it is faithfull and true; and ſhall certainly be performed.

123. *Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.*

124. Pity my infirmity, and, in much mercy, ſend ſpeedy relief unto thy ſervant: and in the mean time

124. *Deal with thy ſervant according unto thy mercy, and teach me thy ſtatutes.*

125. *I*

inſtruct me more perfectly in thy Statutes; that I may make the better uſe of that deliverance.

125. *I* am *thy ſervant, give me underſtanding, that I may know thy teſtimonies.*

125. I am devoted to thy ſervice, and deſigned by Thee to a high imployment: inlighten my underſtanding therefore, that I may fully know my duty.

126. It is *time for* thee, *LORD, to work:* for *they have made void thy law.*

126. For now is the time to doe all I can for the Lord (who may be pleaſed then to take this opportunity to perform his promiſe) when wicked men not onely tranſgreſs; but are ſo prophane, that they reject, and would wholly lay aſide thy Law.

127. *Therefore I love thy commandments above gold, yea, above fine gold.*

127. This inflames my zeal, and heightens my love to thy Commandments: which I value far more then all the riches in the world; which ſhall not tempt me to violate one of them, or ſuffer them, if I can help it, to be contemned by others.

128. *Therefore I eſteem all* thy *precepts* concerning *all* things to

128. For the more I conſider them, the more I approve every one of them, (as the exacteſt and beſt

Rule

Rule whereby I ſquare all my actions) and abhor all thoſe baſe and diſhoneſt ways, whereby others ſtudy to advance themſelves to riches and honours.

be *right*; and *I hate every falſe way.*

PE. XVII.

PE.

129. I cannot ſufficiently admire and extoll the excellent wiſedom alſo of thy Laws; whereby Thou haſt teſtified thy will unto us: which makes me the more carefull faithfully to obſerve them.

129. *Thy teſtimonies* are *wonderfull: therefore doth my ſoul keep them.*

130. When a man doth but begin to be acquainted with thy Word, he finds his mind marvellouſly inlightned with ſuch clear and uſefull knowledge; as directs the moſt ſimple people how to live happily.

130. *The entrance of thy words giveth light: it giveth underſtanding unto the ſimple.*

131. Which hath excited me to the moſt eager purſuit of this moſt excellent Wiſedom: for I longed to have a perfect underſtanding of thy Commadments; which at firſt ſight afford

131. *I opened my mouth, and panted: for I longed for thy commandments.*

132. *Look*

ſuch abundant ſatisfaction.

132. Look thou upon me, and be merciſull unto me, as thou uſeſt to do unto thoſe that love thy name.

132. Favour my deſires, I moſt humbly beſeech Thee; and vouchſafe me the ſame grace, which Thou art wont to beſtow on thoſe that ſincerely love Thee; and ſtudy, as I do, thy honour and glory.

133. Order my ſteps in thy word: and let not any iniquity have dominion over me.

133. And firſt of all inable me to walk ſteadily, according to the rule of thy Word; that I may not be a ſlave to any ſin whatſoever:

134. Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

134. And then deliver me from the oppreſſion of him (1 *Sam.* XXVI. 24.) who unjuſtly ſeeks to deſtroy me; that I may have the greater liberty to ſtudy and obſerve thy Precepts.

135. Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

135. Put an end to the troubles of thy ſervant: who is devoted to thy obedience; and for this reaſon, above all others, deſires to ſee better days, that he may have better opportunities to learn thy Statutes;

136. Rivers of waters run down

136. Which it is a very great grief to me, to behold

ſo

ſo univerſally neglected: and hath coſt me many a tear; when I conſider, not merely the perſecution which I ſuffer, but how thereby my enemies violate thy Law.

mine eyes: becauſe they keep not thy law.

TSADDI. XVIII. TSADDI.

137. I leave it to Thee, O Lord, to redreſs theſe evils: who art both juſt and good; and governeſt all things with an unerring equity.

137. *Righteous art thou, O LORD, and upright are thy judgments.*

138. For as all the Laws Thou haſt given us are perfectly righteous: ſo Thou doſt exactly and moſt faithfully fulfill all the promiſes or threatnings; which Thou haſt made to the obſervers, or againſt the breakers of them.

138. *Thy teſtimonies that thou haſt commanded, are righteous, and very faithfull.*

139. The conſideration of which moves my indignation to ſuch a degree; that I am tormented to ſee my enemies ſo forgetfull of their own intereſt, as not to regard thy words.

139. *My zeal hath conſumed me: becauſe mine enemies have forgotten thy words.*

140. *Thy*

140. *Thy word is very pure: therefore thy ſervant loveth it.*

140. Which I know to be infallibly true, and perfectly free from all falſhood and deceit: which is the reaſon of that ardent affection thy ſervant hath unto them.

141. *I am ſmall and deſpiſed:* yet *do not I forget thy precepts.*

141. Which will not ſuffer me, though I am mean and contemptible, in the eyes of my enemies (who are honourable and mighty) to be guilty of neglecting any of thy Precepts.

142. *Thy righteouſneſs* is *an everlaſting righteouſneſs, and thy law* is *the truth.*

142. For ſtill I think with my ſelf that thy juſtice, goodneſs and fidelity are unchangeable; and whatſoever Thou haſt ſaid in thy Law is the very truth: upon which we may certainly depend, and never be deceived.

143. *Trouble and anguiſh have taken hold on me:* yet *thy commandments* are *my delights.*

143. And therefore, though I am unexpectedly (1 *Sam.* XX. 3.) involved in very ſore ſtraits and difficulties; yet I do not forſake, but find great conſolation in the ſtudy of thy Commandments.

144. Eſpe-

144. Eſpecially in this conſideration, (which comes often into my mind, Verſe 140, 142.) that all the declarations Thou haſt made of thy will to us, are ſo juſt and true; that they will never fail our expectation: O give me wiſedom to order my life according to them; and then it ſhall not be in the power of my enemies, to make me miſerable.

144. *The righteouſneſs of thy teſtimonies* is *everlaſting: give me underſtanding, and I ſhall live.*

KOPH. XIX. KOPH.

145. I have beſought thy favour, in this ſorrowfull and diſtreſſed condition, with moſt vehement cries and hearty affection: Be pleaſed to reſcue me out of it, O Lord, and I promiſe with the greater care to obſerve thy Statutes.

145. *I cried with* my *whole heart, hear me, O LORD: I will keep thy ſtatutes.*

146. I have made it my conſtant buſineſs to cry unto Thee for help; from whom alone I ſeek it: deliver me, I again beſeech Thee, and I will not fail to make good my promiſe of

146. *I cried unto thee, ſave me, and I ſhall keep thy teſtimonies.*

147. I

obſerving thy Teſtimonies.

147. *I prevented the dawning of the morning, and cried: I hoped in thy word.*

147. I have ſent up early cries unto Thee, before the morning light appeared: conſtantly expecting the performance of thy promiſe to me.

148. *Mine eyes prevent the* night *watches, that I might meditate in thy word.*

148. Nor have I been leſs forward in the ſtudy of my duty, then in the imploring of thy mercy: but have awaked, before all the watches were ſet, to meditate in thy word.

149. *Hear my voice, according unto thy loving kindneſs: O LORD, quicken me according to thy judgment.*

149. Let my prayer prevail with Thee, O Lord, for that favour and kindneſs, which I have oft experienced: and preſerve my life, as Thou haſt done hitherto, by ſuch means as Thou judgeſt beſt for me.

150. *They draw nigh that follow after miſchief: they are far from thy law.*

150. I am cloſely beſet Thou ſeeſt, and in danger to be ſeized (1 *Sam.* XXIII. 26.) by thoſe, who as they perſecute me and ſeek my ruin, ſo care not by what wicked arts they compaſs their deſign: for they have no regard at all to thy Law.

151. My

151. My onely comfort is, that they cannot approach ſo near to hurt me, as Thou, O Lord, art to defend and preſerve me: and that all thy promiſes annexed to thy Commandments (ſtill I think of that Ver. 142.) ſhall faithfully be fulfilled.

151. *Thou* art *near, O LORD: and all thy commandments* are *truth.*

152. This hath ever been my ſupport, long before I fell into theſe troubles; that whatſoever Thou haſt teſtified to be thy will and pleaſure is firm and ſtedfaſt; and ſhall never fail thoſe that depend upon it, Verſe 144.

152. *Concerning thy teſtimonies, I have known of old, that thou haſt founded them for ever.*

RESH. XX.

RESH.

153. Shew then that Thou doſt not neglect me; but art as mindfull of me, as I am of thy Law in this afflicted condition: out of which I beſeech Thee to deliver me; for none of the evils that have befaln me, have made me forget my duty to Thee.

153. *Conſider mine affliction, and deliver me: for I do not forget thy law.*

154. *Plead*

154. *Plead my cauſe, and deliver me: quicken me according to thy word.*

154. I appeal to Thee, whether I have not a righteous cauſe; beſeeching Thee to doe me juſtice upon my enemies, (1 *Sam.* XXIV. 15.) and reſcue me from their perſecutions: for I am in great danger of periſhing; but depend upon thy promiſe for my ſafety.

155. *Salvation* is *far from the wicked: for they ſeek not thy ſtatutes.*

155. Far be it from Thee to afford any help to the wicked: for they have no regard to thy Statutes; but ſeek onely how they may ſatisfie their own lewd, and cruel deſires.

156. *Great* are *thy tender mercies, O LORD: quicken me according to thy judgments.*

156. To which I oppoſe the bowels of thy compaſſion, O Lord; whoſe tender mercies are many and great: and will preſerve my life, I hope, according to thy wonted care over me, and kindneſs to me, Ver. 149.

157. *Many* are *my perſecutours, and mine enemies:* yet *do I not decline from thy teſtimonies.*

157. I am not diſcouraged, either by the number or the ſtrength (which are both very great) of thoſe that perſecute me, with a deadly enmity: which doth

not move me in the leaſt to depart from thy Teſtimonies (XIX. *Lev.* 18.) by ſeeking their deſtruction, as they do mine, 1 *Sam.*XXIV. XXVI.

158. It onely provokes my ſorrow, to ſee that there is no faith, nor truth, nor gratitude in them, (1 *Sam.* XXIV. 17, *&c.* XXVI. 2.) and troubles me beyond meaſure, that they have no regard to what Thou commandeſt, or forbiddeſt.

158. *I beheld the tranſgreſſours, and was grieved: becauſe they kept not thy word.*

159. Such is the love I have to thy Precepts; which, I beſeech Thee, let the world ſee Thou doſt obſerve: and both preſerve my life, O Lord, and, according to the exceeding greatneſs of thy goodneſs, deliver me out of this ſad condition.

159. *Conſider how I love thy precepts: quicken me, O LORD, according to thy loving kindneſs.*

160. As I doubt not Thou wilt; for none of thy promiſes have ever failed: but the very firſt of them which Thou madeſt to our Forefather *Abraham* (XII. *Gen.* 2.) hath been

160. *Thy word* is *true* from *the beginning: and every one of thy righteous judgements* endureth *for ever.*

SCHIN.

faithfully fulfilled; and ſo ſhall every thing elſe, which Thou haſt reſolved and declared to be thy will, be punctually performed to the end of the world.

SCHIN.

SCHIN. XXI.

161. Princes have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

161. The Rulers, and prime Counſellours of the Kingdom perſecute me, for pretended crimes: of which as I am not guilty; ſo I do not fear ſo much what they can doe againſt me, as leſt I ſhould doe any thing, in my own vindication, againſt thy word, 1 *Sam.* XXIV. 6. XXVI. 9.

162. I rejoice at thy word, as one that findeth great ſpoil.

162. I would not purchaſe my liberty, my peace, or the honour they enjoy, by any unlawfull actions: for I take far more joy in doing thy will, and in what Thou haſt promiſed to doe for me; then in the compleateſt Victory over all my enemies.

163. I hate and abhor lying: but thy law do I love.

163. I hate all fraud and deceit; even to the degree

of abhorrence and abomination: but moſt heartily love thoſe honeſt courſes, to which thy Law directs me.

164. It is the ſubject of my perpetual thanks and praiſe; that I have the happineſs to be acquainted with the juſtice and goodneſs of thoſe Laws, whereby Thou governeſt us.

164. Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

165. The obſervance of which gives ſuch inward ſatisfaction, and brings ſo many and great bleſſings to thoſe who truly love them: that they take all things which befall them in good part; and nothing will tempt them to turn aſide, and leave thoſe vertuous paths wherein they lead them.

165. Great peace have they which love thy law: and nothing ſhall offend them.

166. I have met with the moſt grievous diſcouragements: But, Lord, in the midſt of the greateſt ſtraits I have expected deliverance onely from Thee; and never done any thing, for my preſervation, con-

166. LORD, I have hoped for thy ſalvation, and done thy commandments.

167. *My*

trary to thy Commandments.

167. *My ſoul hath kept thy teſtimonies: and I love them exceedingly.*

167. All my care hath been, ſtill moſt heartily to obſerve thy Teſtimonies: which I prefer infinitely before all earthly injoyments.

168. *I have kept thy precepts and thy teſtimonies: for all my ways* are *before thee.*

168. There is not one of thy Laws, of any ſort, but I have carefully obſerved; even then when I might have privily broken them, and been a gainer by it: (1 *Sam.* XXIV. 4, *&c.*) for I knew that nothing can be done ſo ſecretly, but Thou art perfectly acquainted with it.

TAU. *TAV.* XXII.

169. *Let my cry come near before thee, O LORD: give me underſtanding according to thy word.*

169. As Thou art alſo with my moſt earneſt petitions; to which I beſeech Thee, O Lord, vouchſafe a gracious anſwer: and in the firſt place teach me, according as Thou haſt promiſed, to walk, not onely innocently, but prudently, in the midſt of all the

ſnares that are laid for me.

170. Do not deny admittance to this humble ſuit; but in due time grant this further requeſt: that I may, according to the ſame promiſe, be perfectly delivered from this long perſecution.

170. *Let my ſupplication come before thee: deliver me according to thy word.*

171. Then will I praiſe Thee without ceaſing: firſt for inſtructing me how to pleaſe Thee in all things:

171. *My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.*

172. And next for fulfilling thy promiſe to me: which I will loudly proclaim, with my thankfull acknowledgments; that whatſoever Thou haſt ſaid is truly and faithfully performed.

172. *My tongue ſhall ſpeak of thy word: for all thy commandments are righteouſneſs.*

173. Let thy Divine power therefore ſuccour me, in this weak and diſtreſſed condition wherein I am: for I relie on that alone; having reſolved to be guided wholly by thy Precepts.

173. *Let thine hand help me: for I have choſen thy precepts.*

174. And I have long expected, with moſt ardent deſires, thy help, O Lord,

174. *I have longed for thy ſalvation, O LORD:*

and

and thy law is my delight.

for my deliverance: delighting my ſelf, in the mean time, in thy Laws; while Thou art pleaſed to delay it.

175. *Let my ſoul live, and it ſhall praiſe thee: and let thy judgments help me.*

175. O let me not periſh in theſe ſtraits, wherein I am involved; but ſpare my life, according to thy wonted kindneſs, and I will ſpend it in thy praiſes: Send me relief, by executing the judgments, Thou haſt decreed againſt my enemies.

176. *I have gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.*

176. Who have ſo chaſed me from place to place, during this tedious baniſhment; that like a wandring ſheep, which hath loſt its way, I know not whither to betake my ſelf for ſafety: But be Thou pleaſed, like a carefull ſhepherd, to look after me, and to put thy ſervant into the right way of eſcaping all the dangers to which I am expoſed, and of recovering my liberty, reſt and peace again: For, how hard ſoever my condition hath been (I can ſtill ſeriouſly profeſs it) I

have not been careleſs in the obſervance of thy Commandments.

PSALM CXX.

A Song of degrees.

ARGUMENT.

There can no certain account be given, why this and XIV. other Pſalms, which follow, are called Songs of degrees, *or* aſcents. *Their conjecture ſeems to me moſt probable, who think this Title denotes, either the* elevation *of the voice in the ſinging theſe Songs; or the* excellence *of the compoſure, or of the Muſick to which they were ſet; or the* high eſteem *they had of them upon ſome account or other: particularly becauſe they were ſo fit for their uſe (though moſt of them compoſed in former times) at and after their return from the Captivity of* Babylon. *Then, ſome think, this Title was given to them; becauſe they ſung them, as they* went up *to their own Country again.*

But this preſent Pſalm ſeems to have been made by David, *when the calumnies of* Doeg, *and others forced him to flee his Country; and to go as far as the* Kedarens

or

or Arabians *(Ver. 6.) whoſe company was very irkſome to him. We do not reade indeed in his Hiſtory, that he was there: but we may well think he ſought for ſafety, in more places then are particularly mentioned; and might as well be there, as among the* Moabites, *and in the wilderneſs of* Paran, *(1 Sam. XXV. 1.) which was not far from them. As for* Meſech, *I take that to ſignifie not a place, but the length of time, which he ſtaid there, before he durſt ſtir from thence; or, which he was forced to ſpend in exile: as all the ancient Interpreters, except one, underſtand it. See* Bochart. *in his* Phaleg. *L. III. Cap.* 12.

1. *IN my diſtreſs I cried unto the* LORD, *and he heard me.*

1. I Have had frequent experience of the goodneſs of the Lord; who, when I have earneſtly implored his help in my ſtraits and difficulties, hath conſtantly relieved me.

2. *Deliver my ſoul,* O LORD, *from lying lips,* and *from a deceitfull tongue.*

2. May it pleaſe Thee, O Lord, ſtill to continue thy mercy toward me: and now that men ſtrike at my life, by calumnies, and cunningly deviſed lies, (1 *Sam.* XXII. 9. XXIV. 9.) to preſerve me from the danger, into which they have thrown me.

3. O

3. O thou falſe accuſer! what doſt Thou hope to get by theſe ſpecious tales which thou haſt forged? what will They add to that heap of wealth, which thou treaſureſt up? (LII. *Pſal.*7.)

3. *What ſhall be given unto thee? or what ſhall be done unto thee, thou falſe tongue?*

4. They ſhall be ſo far from turning to thy advantage, that they ſhall prove thy undoing: for the mighty Lord (whom none can reſiſt) ſhall take a ſharp and a ſwift vengeance on thee; which ſhall never ceaſe, till it hath utterly conſumed thee.

4. *Sharp arrows of the almighty, with coals of juniper.*

5. For it is but fit thou ſhouldſt ſmart for the miſchief thou haſt done; under which I groan moſt ſadly: not onely in a tedious baniſhment from my own Country; but in that I am forced to ſeek for ſhelter, among the barbarous *Arabs. or ſuch as they.*

5. *Wo is me that I ſojourn in Meſech*, that *I dwell in the tents of Kedar.*

6. Where my mind cannot but perpetually reflect upon the implacable ſpirit of my enemies: whoſe bitter hatred will not ſuffer

6. *My ſoul hath long dwelt with him that hateth peace.*

7. I am

them, to come to any terms of agreement.

7. *I* am for *peace: but when I ſpeak, they* are *for war.*

7. As I never gave them the leaſt offence; ſo there is nothing that I more vehemently deſire, then peace and reconciliation: but when I make a motion for it, they are the more exaſperated; and, as if I diſtruſted my cauſe, or craftily ſought advantage by a treaty, betake themſelves more fiercely and reſolutely to their arms.

PSALM CXXI.

A Song of degrees.

ARGUMENT.

If David *was the Authour of this Pſalm (and to whom can we with ſo much likelihood aſcribe it?) it is an expreſſion of the high truſt and confidence, which he repoſed in* God; *when he was in great ſtraits, and ſaw no hope of humane help: being either inviron'd by* Saul's *Forces, or purſued by his Son* Abſalom. *It is hard to ſay, to which it be*

it belongs; but if by hills, *in the firſt Verſe, we underſtand* Sion, *and* Moriah, *where* David's *Palace and the Ark of God were placed; then it muſt be referred to the latter: for* Sion *was not theirs, during* Saul's *perſecution.*

There are thoſe indeed, who, following Kimchi, *take the* firſt *Verſe to be a military form of ſpeech; and ſuppoſe* David *to have looked round about him, as a Captain in danger doth; to ſee if he could ſpie any aſſiſtance coming to him, down the neighbouring hills wherewith he was encompaſſed. But the other ſenſe ſeems to me more ſimple; which therefore I have followed: though, if we ſhould adhere to that conjecture, ſtill it will beſt agree to the diſtreſs into which* Abſalom *had reduced him. For then he might well look to ſee if any of his Subjects, continuing their fidelity to him, would appear to defend him. Why called* A Song of degrees, *ſee* CXX.

1. THough I am driven, not onely from my own Palace, but from God's Dwelling place, (2 *Sam.* XV. 14, 25.) yet my eyes ſhall be ever directed thitherward: from whence I expect a powerfull aid againſt thoſe nume-

1. *I Will lift up mine eyes to the hills from whence cometh my help.*

2. *My*

rous enemies that are combined to deſtroy me.

2. *My help cometh from the LORD, which made heaven and earth.*

2. I have no dependance on any other help, but wait for deliverance wholly from the preſence of the Lord: to whom all Creatures are ſubject, and who hath Angels at his command, to ſend to the ſuccour of his ſervants; for he made the heaven, as well as the earth.

3. *He will not ſuffer thy foot to be moved: he that keepeth thee will not ſlumber.*

3. And me thinks I hear his Miniſters calling to me out of his holy place, and ſaying; Fear not; ſince Thou haſt placed thy confidence in the Lord alone, He will not let thee be ſubverted: thou haſt a ſtronger guard, then the moſt valiant Army would be to thee; for they may be tired and fall aſleep, but He that hath thee in his cuſtody will exerciſe a moſt unwearied care over thee.

4. *Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.*

4. Be confident of it; He that is the protector of all good men, will never in the leaſt neglect thee; much leſs abandon the care of thee:

thee: but, by a moſt watchfull providence, keep thee in ſafety.

5. The omnipotent Lord of the world is thy Guardian: the very ſame Lord that covered your Forefathers with a glorious cloud (XIII. *Exod.* 21.) is always preſent with thee; to defend and aſſiſt thee, againſt all the enemies that aſſault thee.

5. The LORD is thy keeper: the LORD is thy ſhade upon thy right hand.

6. Be not troubled that thou art forced to take up thy quarters in the open field: for the Sun ſhall doe thee no hurt, by its vehement heat in the day; nor the Moon by its cold and moiſture in the night, (2 *Sam.* XVII. 1, 6, 22.)

6. The ſun ſhall not ſmite thee by day; nor the moon by night.

or other Influences.

7. The Lord ſhall preſerve thee from all manner of harm: He will preſerve thy life; and not ſuffer thee to fall into the hands of thoſe, that contrive to take it away, (2 *Sam.* XVII. 1, 2, 14.)

7. The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8. The Lord ſhall ſecure thee, whitherſoever thou

8. The LORD ſhall preſerve thy

going

going out, and thy coming in, from this time forth and even for evermore.

marcheſt; and proſper thee all along, in all thy undertakings, either abroad or within doors: not onely now; but in all future times, to the end of thy days.

PSALM CXXII.

A Song of degrees of *David.*

ARGUMENT.

The Title ſatisfies us that David *was the Authour of this Pſalm: who having ſettled the Ark (which before had no certain place) at* Jeruſalem, *and being, at this time, upon ſome occaſion in the Country; heard the good people there ſpeak one to another, as ſome of them did to him, of going to worſhip God; at ſome of the three ſolemn Feaſts. Which devotion of theirs, as it rejoiced his heart, ſo it moved him, I conjecture, to compoſe this Pſalm for their uſe; at ſuch times.*

If the Talmudiſts *may be believed, they were wont to ſing the* firſt *Verſe of this Pſalm, as they went out of the Country towards* Jeruſalem, *carrying their firſt-fruits to the Houſe of the Lord; as the Law (XXVI.* Deut. 2.)

Deut. 2.) *directed them. And when they entred within the Gates of the City, they ſang the* ſecond *Verſe. There they were met by ſome of the Citizens; who, if this be true, ſang the reſt of the Pſalm, it is likely, together with them; as they went toward the Temple. Of this cuſtom Mr.* Selden *treats L.* III. *de Synedr. Cap.* 13. *Of* A Song of degrees, *ſee* CXX.

1. I Was exceedingly pleaſed with the chearfull devotion of thoſe, who came unto me, before the approaching Feaſt, and ſaid; Let us go and pay our thankfull acknowledgments to the Lord, in the place where He dwells, and makes Himſelf preſent among us.

1. *I was glad when they ſaid unto me, Let us go into the houſe of the* LORD.

2. Which motion ought to be the more readily embraced, becauſe now He hath fixed his habitation: and we need not travel further then *Jeruſalem*, to enquire after the Ark of his preſence.

2. *Our feet ſhall ſtand within thy gates, O Jeruſalem.*

3. To *Jeruſalem*, I ſay, that fair and beautifull City; whoſe buildings do not now lie ſcattered and di-

3. *Jeruſalem is builded as a city, that is compact together:*

4. *Whither*

vided: but are all compacted, and united together (as we ought to be) in a goodly order, 1 *Sam.* V. 9. 1 *Chron.* XI. 8.

4. *Whither the tribes go up, the tribes of the* LORD, *unto the testimony of Israel, to give thanks unto the name of the* LORD.

4. Thither all the XII. Tribes of *Israel*, who own the great LORD for their God, go up from all the parts of the Country, by his special Commandment: (XXIII. *Exod.* 17.) to acknowledge before the Ark of his Testimony, (XXV. *Exod.* 21, 22.) all the benefits they have received from his almighty Goodness; and this above the rest, that He thereby testifies his singular care and providence over them.

5. *For there are set thrones of judgment: the thrones of the house of David.*

5. Thither also they repair for Justice; for the supreme Judicatory of the Kingdom sits there, (2 *Chr.* XIX. 8.) and there is the seat of the Royal Family (where *David* and his Sons have their residence, and govern the people, 2 *Sam.* VIII. 15, 18.)

6. O let this be part of your devout prayers, when you come there; that God would preſerve *Jeruſalem* in peace: Happy ſhall they be, who out of love to the Religion and Juſtice which is adminiſtred in thee, (O beloved City) contribute their indeavours, as well as their prayers, for thy ſafety and proſperity.

6. Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7. Let no enemy (this ſhall be my conſtant prayer) approach ſo much as to thy out-works to diſturb thee: and let plenty of all good things abound within thy Palaces.

7. Peace be within thy walls, and *proſperity within thy palaces.*

8. The kindneſs I have for my kindred, and my neighbours and friends, whether in the City, or the Country, will not let me ceaſe my earneſt prayers to God; that He will confer his bleſſings on thee.

8. For my brethren and companions ſakes, I will now ſay, Peace be within thee.

9. But above all, the love I have to the Lord our God, whoſe houſe is here, (whither all his devout ſervants reſort to wor-

9. Becauſe of the houſe of the LORD our God, I will ſeek thy good.

PSALM

ſhip Him and celebrate his Name) ſhall excite not onely my prayers, but my ſtudy to promote thy welfare.

PSALM CXXIII.

A Song of degrees.

ARGUMENT.

This Pſalm, it is certain, was compoſed in a time of great diſtreſs; when they were extreamly afflicted by ſome haughty and inſolent enemies, Ver. 3, 4. *who thoſe enemies were, there are ſeveral conjectures; And I will add mine: that this ſhort form of prayer was made by ſome pious perſon, when the King of* Aſſyria *(whoſe pride the Prophet* Iſaiah *deſcribes* VIII. 7. *and many other places) ſent* Rabſhakeh *and other of his Captains, to beſiege* Jeruſalem: *where they poured out moſt contemptuous, nay blaſphemous words, againſt God, and his people,* 2 King. *XVIII, XIX. It is probable, if this conjecture be admitted, that it was made by* Iſaiah, *whom* Hezekiah *deſired* to lift up *his prayer for the remnant that was left,* 2 King. *XIX.* 4. *XXXVII.* Iſa. 4.

Accordingly we reade, (2 Chron. *XXXII.* 20.) *both he and* Hezekiah *cried unto the Lord: and we may ſuppoſe lift up his eyes to heaven, and ſaid theſe words.*

1. THough all humane help fail us in this ſore diſtreſs; yet I do not deſpair of relief from Thee, O Lord: whoſe Majeſty and Power, incomparably excells all earthly Monarchs.

1. *UNto thee lift I up mine eyes, O thou that dwelleſt in the heavens.*

2. Behold, how, not onely I, but the reſt of thy faithfull people wait upon Thee: ſubmitting our ſelves to this ſevere puniſhment, as poor ſlaves do to the ſtroke of their offended Maſter or Miſtreſs; and reſolving to bear it patiently, till Thou our LORD who doeſt inflict it, wilt be pleaſed to ſhew thy ſelf our moſt gracious God; and in much pity towards us remove it.

2. *Behold, as the eyes of ſervants* look *unto the hand of their maſters,* and *as the eyes of a maiden unto the hand of her miſtreſs: ſo our eyes* wait *upon the LORD our God, untill that he have mercy upon us.*

3. O be gracious unto us, good Lord, be gracious unto us; and in much mercy take away this heavy

3. *Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly*

ceedingly filled with contempt.

ſcourge from us: for we are become ſo beyond all meaſure contemptible, (2 *King.* XVIII. 23, 24. XIX. 34.) that we can ſcarce any longer indure it.

4. *Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe*, and *with the contempt of the proud.*

4. We have a long time groaned under the intollerable load of the deriſion and contempt of thoſe; whoſe conſtant proſperity puffs them up with pride: nay, makes them inſolently oppreſs all thoſe, who are unable to reſiſt them.

PSALM CXXIV.

A Song of degrees of *David.*

ARGUMENT.

If the Title had not told us that this is a Pſalm of David's; *I ſhould have thought it had been compoſed by the Authour of the former; to acknowledge the wonderfull power and goodneſs of God in delivering them from* Senacherib's *Army; which came in* like a floud, (*LIX.* Iſa. 19.) *and had overflown all the Country as far as* Jeruſalem,

(VIII. Iſa. 7, 8.*) which might well make them be called* proud waters *(as the Pſalmiſt here ſpeaks, Ver.* 5.*) becauſe they fancied nothing could ſtand before them. Such it ſeems were, either the* Philiſtines; *upon whom, when they ſpread themſelves in the valley of* Rephaim, *the Lord broke forth* as a breach of waters, 2 Sam. *V.* 19: *or the* Ammonites *and their Aſſociates*, 2 Sam. *X.* 6, 15, 16. *Of* A Song of degrees, *ſee* CXX.

1. IF we had not had ſuch a mighty helper as the Lord; who took our part, may *Iſrael* now moſt thankfully acknowledge,

2. If it had not been the Lord (whom none can reſiſt) who took our part, when ſuch numerous enemies united their forces, as one man, to make war upon us;

3. They would then have made but one morſel of our ſmall Army: and in the furious rage wherein they were, have immediately devoured us; as monſtrous beaſts doe their prey, which they greedily ſwallow down alive.

1. *IF it had not* been *the LORD who was on our ſide, now may Iſrael ſay:*

2. *If* it had not been *the LORD who was on our ſide, when men roſe up againſt us:*

3. *Then they had ſwallowed us up quick, when their wrath was kindled againſt us.*

4. Then

4. Then the waters had overwhelmed us, the ſtream had gone over our ſoul.

4. Then they would have overrun all the Country like a violent torrent: and we ſhould have been buried in the floud.

5. Then the proud waters had gone over our ſoul.

5. Having once made a wide breach, by the overthrow of our Army; they would have poured in more numerous forces upon us: till, like an inundation of water, which ſwells more and more, they had wholly overwhelmed us.

6. Bleſſed be the LORD, who hath not given us as a prey to their teeth.

6. Thanks be to the Lord, to whoſe infinite mercies we ought to aſcribe it; that He hath not permitted them to domineer over us, and execute their cruel intentions againſt us.

7. Our ſoul is eſcaped as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

7. They thought they had laid their deſign ſo ſtrongly, that we could not eſcape; no more then a little bird, which a fowler hath taken in his ſnare: but, bleſſed be the Lord, who hath aſſiſted our weakneſs; their plot is defeated, they are broken in pieces; and we thereby

moſt wonderfully delivered.

8. This was not a work of our wit, no more then of our power; nor were we beholden to the help of any of our neighbours: but we owe it wholly to his almighty Goodneſs; who commands, becauſe He made, all Creatures: in whom we ought to place our confidence for ever.

8. *Our help is in the name of the* LORD, *who made heaven and earth.*

PSALM CXXV.

A Song of degrees.

ARGUMENT.

We may well look upon this Pſalm, as a pious Exhortation to the people to truſt in God; when Senacherib's *Army threatned to deſtroy* Jeruſalem. *And perhaps theſe were ſome of the comfortable words, which we reade,* (2 Chron. *XXXII.* 6, 7, 8.) Hezekiah *then ſpake to them; when God chaſtiſed them by that rod of his anger,* (*as He calls* Senacherib, *X.* Iſa. 5.) *which the Pſalmiſt here foretold* (*Ver.* 3.) *ſhould not long*

long afflict them. Of A Song of degrees, *ſee* CXX.

1. *They that truſt in the* LORD ſhall be *as mount Sion,* which *cannot be removed,* but *abideth for ever.*

1. THere are none ſo ſafe, as they that repoſe a pious confidence in the Lord: by which they ſhall both maintain themſelves in a ſettled peace and tranquillity; and remain for ever, as unmoveable, conſpicuous and illuſtrious, as mount *Sion.*

2. As *the mountains* are *round about Jeruſalem, ſo the* LORD is *round about his people, from henceforth even for ever.*

2. For as *Jeruſalem* is ſurrounded with high hills, which make it not eaſily acceſſible by any enemies; ſo the Divine providence incompaſſes his people, who depend upon Him: to guard and defend them from all dangers; not onely now, but in all ſucceeding ages, to the end of the world.

3. *For the rod of the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquity.*

3. The power of wicked Tyrants indeed may heavily afflict the righteous for a time: but they ſhall not always harraſs their Country, nor continue their oppreſſion ſo long; as quite

to

to tire out the patience of the righteous, and tempt them to forſake their pious confidence in Him, and lay hold on any means, though never ſo unjuſt of obtaining deliverance.

4. To prevent ſo great an evil, be pleaſed now, good Lord, to deal well with thoſe who are truly good: and reward their fidelity; who notwithſtanding all theſe calamities ſincerely perſiſt in thy ways, and preſerve their integrity.

4. *Do good, O LORD, unto* thoſe that be *good, and to* them that are *upright in their hearts.*

5. But as for thoſe, who, inſtead of growing bettter by theſe oppreſſions, decline more and more from the ways of piety; unto the moſt perverſe, and crooked courſes: the Lord ſhall deliver them over to be puniſhed with their oppreſſours; when *Iſrael*, after all theſe ſore afflictions, ſhall be ſettled again in peace and happineſs.

5. *As for ſuch as turn aſide unto their crooked ways, the* LORD *ſhall lead them forth with the workers of iniquity:* but *peace* ſhall be *upon Iſrael.*

PSALM

PSALM CXXVI.

A Song of degrees.

ARGUMENT.

This Psalm is so universally thought to be a joyfull Song composed by Ezra, *or some such good man, when they returned out of* Babylon; *that I shall seek for no other interpretation. But observe, with* Theodoret; *that when* Cyrus *gave them all leave to return to their own Land, some were so ill minded that they chose to continue where they were: But such as had any sense of the piety of their Forefathers, and desired to see the worship of God, according to the Law, restored, gladly embraced the opportunity of returning to their own Country. Where they thought themselves so happy in the liberty which they enjoyed, that they pray (Ver. 4.) all the rest of the Nation who remained still behind, would come and partake of it.*

This is the most received sense; else I should have thought the deliverance from Senacherib *might be here celebrated: who had carried many of them Captive, (V.* Isa. 13. *and other places) and when they were delivered from his oppression, they were indeed* like men that dreamed, *as the Psalmist here speaks. For awaking in the morning*

ning and ſeeing his vaſt Army to be dead Corpſes, (2 King. *XIX.* 35.) *they could ſcarce believe, what they beheld with their eyes; it was ſo wonderfull.*

And perhaps it was firſt made then, and afterward applied, with ſome alteration, to their return from Babylon. *See* CXXXIII.

1. TO the Lord alone muſt we aſcribe this wonderfull change; (which is like the ſudden recovery of health, out of a tedious and deſperate ſickneſs) For when the proclamation unexpectedly came forth, to give us liberty to return to our own Country, out of a long captivity, (I. *Ezra* 2, 3.) we could ſcarce believe it; but were apt to look upon our ſelves, as onely in a dream of ſo great a happineſs.

1. *When the* LORD *turned again the captivity of Sion, we were like them that dream.*

2. Which preſently turned our heavineſs into ſuch a heighth of joy, that it filled all places with our mirth; eſpecially with chearfull hymns: in which the heathen themſelves accompanied us, ſaying; This

2. *Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they among the heathen, The* LORD *hath done great things for them.*

3. *The*

truly is the Lord's work, who hath magnified his power in the ſtrange deliverance of this Nation.

3. *The LORD hath done great things for us: whereof we are glad.*

3. And truly ſo He hath (we ſhould be very ungratefull, if we ſhould not thankfully acknowledge the ſingular benefits, which ſtrangers admire) the Lord hath not onely reſtored our liberty; but declared the greatneſs of his power in this deliverance; which juſtly fills us with joy and triumph.

4. *Turn again our captivity, O LORD, as the ſtreams in the ſouth.*

4. O that the Lord would be pleaſed to perfect what He hath begun! and bring back, in greater numbers, the reſt of our brethren that ſtill remain in *Babylon:* which would be as welcome to this deſolate Country, as ſtreams of water to the dry and thirſty grounds.

5. *They that ſow in tears, ſhall reap in joy.*

5. Then this ſmall handfull of people, who are come to plant themſelves here again, and have laid the foundation of the Temple, with a great mixture of ſadneſs

neſs and tears, (III. *Ezra* 12.) ſhall ſhout for joy, to ſee ſo great an increaſe, and this pious work, by their help, brought unto perfection.

6. Juſt as we behold the poor husbandman, going to and fro with a little ſeed, which in a ſcarce year he throws with an heavy heart into the ground, returning again and again from the field, with ſongs of joy in his mouth; when the harveſt comes to reward his paſt labours, with a plentifull crop of corn.

6. He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him.

PSALM CXXVII.

A Song of degrees for *Solomon.* *See* CXX.

ARGUMENT.

The Hebrew particle which here we tranſlate for, *is thought by our Interpreters, in moſt other places, to ſignifie* of: *and ſo they tranſlate it a little before, in the Title of* Pſal. CXXIV. *and a little after, in that of* CXXXI.

CXXXI. *Therefore I ſhall look upon this Pſalm as compoſed by* Solomon; *who, you reade,* 1 King. *IV.* 32. *made above three thouſand Songs: though none of them (except that large Poem called the* Song of Songs, *and as ſome think* Pſal. *CXXXII. and, as I ſuppoſe, the next to this) have been tranſmitted to poſterity, but onely this: which is a commentary upon a pious Maxime of his, often repeated in the Book of his* Proverbs; *that it is in vain to attempt any thing, if the Lord do not proſper it. Teaching us therefore in all our ways to acknowledge Him, (III.* Prov. *6. XVI. 3.) and not to preſume, that it is in our power* to direct our own way *(that is, our deſigns, enterpriſes and actions) to what iſſue we pleaſe. For* though a man's heart deviſeth his way, yet it is the Lord that directeth his ſteps, XVI. *Prov.* 9. XX. 24. XXI. 30, 31. *A truth to be deeply pondered by all; eſpecially by Princes: in whoſe affairs, this over-ruling Providence is moſt viſible. Of* A Song of degrees, *ſee* CXX.

1. EXcept the LORD *build the houſe, they labour in vain that build it: except the* LORD *keep the city, the watchman waketh* but *in vain.*

1. THE ſucceſs of all our undertakings depends ſo intirely upon the Lord's bleſſing, that it is in vain, by building Houſes and Cities, to enter into Societies; unleſs He proſper the

the deſign: and when they are framed, all the care of the Souldier and the Magiſtrate is to no purpoſe; unleſs his good Providence be their guard.

2. And as fruitleſs, unleſs He favour it, is the toil and ſolicitude of you, the Artificers and Tradeſmen in the City; who riſe betime, and go to bed late, and fare hardly: when they whom He loves (becauſe they own his Providence, and depend upon his Bleſſing, more then their own diligence) live ſecurely, and want nothing that is fit for them; though they have no ſuch ſtrong guard of Souldiers to defend them; nor break their ſleep with labour and care, to ſupply their neceſſities.

2. It is *vain for you to riſe up early, to ſit up late to eat the bread of ſorrows:* for *ſo he giveth his beloved ſleep.*

3. Obſerve it alſo; it is not in the power of the ſtrongeſt and moſt healthfull perſons (though nature deſigns above all things the propagation of mankind) to have Children when they

3. *Lo, children* are *an heritage of the LORD:* and *the fruit of the womb* is his *reward.*

4. *As*

pleaſe; to inherit the riches they have got: but the Lord beſtows them as freely, as Parents do their eſtates; and makes thoſe women fruitfull, whoſe pious reliance upon Him, He thinks good to reward.

4. *As arrows* are *in the hand of a mighty man: ſo* are *children of the youth.*

4. And yet there is nothing of which we are more deſirous, then a numerous iſſue; eſpecially in the flower and vigour of our youth: for they will be no leſs defence to us in our age; then arrows or darts are in the hand of a valiant Champion, to beat off his Aſſailants.

5. *Happy* is *the man that hath his quiver full of them, they ſhall not be aſhamed: but they ſhall ſpeake with the enemies in the gate.*

5. Happy is that man who hath obtained ſo much favour of the Lord, as to have his houſe as full of them, as the Champions quiver is of arrows: they will undauntedly appear for him, to anſwer any challenge ſent him by his Enemies *; or any accuſation put in againſt him before the Judges.

* See *Theodoret.*

PSALM CXXVIII.

A Song of degrees.

ARGUMENT.

It is not unlikely, that this Pſalm was compoſed by the ſame Authour that made the former; to excite men to be truly Religious, as the onely way to obtain the bleſſings there mentioned of the Lord. Which as he there ſhews we muſt have from his free gift, and not think to acquire merely by our own induſtry: ſo here he ſhews the Lord is wont to beſtow on thoſe; who, fearing to offend Him, ſincerely keep his Commandments.

Some think this was a form preſcribed to be uſed at the bleſſing of their Marriages: when they wiſhed the new married couple all manner of happineſs; eſpecially a long life in peaceable times, Verſ. 5, 6. *Of* A Song of degrees, *ſee* CXX.

1. WHoſoever thou art that deſireſt to be happy, be ſure to add unto the devout Worſhip of the Lord, the practice of Juſtice and Charity, and all other Vertues: and thou ſhalt never miſs of it.

1. *BLeſſed is every one that feareth the LORD: that walketh in his ways.*

2. *For*

2. *For thou shalt eat the labour of thine hands: happy* shalt *thou* be, *and it* shall be *well with thee.*

2. For then He will prosper thy honest labours; and give thee an heart also to enjoy the fruit of them: yea, this will seem no small part of thy happiness; that thou art able to live of thy self, and not be beholden unto others.

3. *Thy wife* shall be *as a fruitfull vine by the sides of thine house, thy children like olive plants: round about thy Table.*

3. He will bless thee also in thy Wife; and make her as fruitfull as the Vine, which spreads it self, laden with full clusters, over all the sides of thy House: and in thy hopefull Children too; who shall grow up and flourish like the young Olive plants, that are set in thy Arbour, round about thy Table.

4. *Behold, that thus shall the man be blessed: that feareth the* LORD.

4. Observe it, that this shall be the comfortable portion of the Man that religiously serveth the Lord: who alone can bless our labours; and continue the product of them in our Families.

5. *The* LORD *shall bless thee out of Zion: and thou*

5. Address thy self unto Him in his holy place; and the Lord shall bestow

on thee, whatſoever bleſſings thou askeſt of Him: yea, maiſt thou be ſo happy, as to ſee *Jeruſalem*, the Seat of Juſtice and Religion, in a flouriſhing condition, all thy life long.

ſhalt ſee the good of Jeruſalem, all the days of thy life.

6. And long maiſt thou live, to ſuch a good old age, as to ſee thy Childrens Children: and the whole Nation, all the time, in a proſperous tranquillity.

6. Yea, thou ſhalt ſee thy childrens children: and *peace upon Iſrael.*

PSALM CXXIX.

A Song of degrees. *See* CXX.

ARGUMENT.

This Pſalm was made when ſome new Calamity threatned them: either by Senacherib, *or as* Theodoret *thinks, by thoſe Nations which combined to deſtroy the* Jews, *as ſoon as they returned from the Captivity of* Babylon. *When they were taught by* Ezra, *or ſome ſuch holy man, to recount what God had done for them, ever ſince they were a people; and to denounce the divine Vengeance againſt thoſe, that now ſought*

ſought their ruine. The former conjecture ſeems the truer; becauſe as yet, he ſaith verſ. 2. their Enemies had not prevailed againſt them: unleſs we expound that phraſe, as I have done in the Paraphraſe (according to the received interpretation of the Pſalm) that they had not quite deſtroyed them, and made them ceaſe to be a Nation.

1. *Many a time have they afflicted me from my youth: may Iſrael now ſay.*

1. OUR Adverſaries, may *Iſrael* now upon this occaſion ſay, have very often, and very ſorely diſtreſſed us; ever ſince we began to be a People.

2. *Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.*

2. It is hard to number how oft, or to tell into how great ſtraits they have reduced us; ever ſince we began to be a Nation: and yet, by the ſpecial favour of God, they have not been able to compaſs their deſire, of our utter extirpation.

3. *The plowers plowed upon my back: they made long their furrows.*

3. They have laid us ſometimes exceeding low: and not onely ſcourged us ſo ſeverely, that the marks of it might be ſeen as plain-

ly, as the furrows are which the Plough makes in the ground; but long continued alſo our vexation and torment.

4. But the Lord, at laſt, in much mercy hath made good his faithfull Promiſes, and broken in piéces the power of wicked Oppreſſours: that they might not always hold us under their yoke, and thus miſerably tyrannize over us.

4. *The LORD is righteous: he hath cut aſunder the cords of the wicked.*

5. And may all thoſe that ſtill hate us and our Religion, never have better ſucceſs: but be ſhamefully defeated; and forced to deſiſt in all their attempts upon us.

5. *Let them all be confounded and turned back, that hate Zion.*

6. Let none of their deſigns ever come to maturity; but be blaſted like the graſs upon the houſe-top: which having no root, withers of it ſelf; and needs no bodies hand to pluck it up.

6. *Let them be as the graſs upon the houſe tops: which withereth afore it groweth up:*

7. And as it lies unregarded by thoſe that reap or that carry in the fruits

7. *Wherewith the mower filleth not his hand: nor*

he

he that bindeth ſheaves, his boſome.

of the Earth; ſo let theſe men and all their enterpriſes become contemptible, and be looked upon as good for nothing.

8. *Neither do they which goe by, ſay, The bleſſing of the* LORD *be upon you: we bleſs you in the Name of the* LORD.

8. Let all their hopes ſo ſpeedily vaniſh, that there be none to favour them; nor ſo much as to wiſh proſperity to them: No more then there are gathethers of ſuch withered graſs appear, to whom the Paſſingers (after the uſual form, II. *Ruth* 4.) ſhould ſay; The Lord give you a good harveſt; We pray God you may reape the fruit of your labours.

PSALM CXXX.

A Song of degrees. *See* CXX.

ARGUMENT.

Some think David *made this Prayer, after he had plunged himſelf into a very deep guilt, by his ſin with* Bathſheba. *I rather think, when he was perſecuted by* Saul,

and reduced to ſo low a condition; that his heart began to ſink within him. For the flouds of ungodly men (*as he ſpeaks XVIII.* Pſal. 4.) made him afraid, *that he ſhould one day periſh in them,* (1 Sam. *XXIX.* 1.) *and he complains elſewhere,* that he ſunk in the mire, where there was no ſtanding, *&c. LXIX.* Pſal. 2, 14, 15.

In this condition he implores the divine Mercy with great earneſtneſs: and beſeeches him to pardon his ſins, and the ſins of all the people: which made them deſerve that ill government, under Saul *and his Flatterers.*

It is the laſt but one, of the VII. penitential Pſalms.

1. IN the greateſt ſtraits, when I can ſee no bottom, no end of my troubles, but I ſtill ſink lower and lower into them; I never deſpair of thy mercy, O Lord: but cry unto Thee moſt earneſtly to deliver me.

1. *OUT of the depths have I cried unto thee, O LORD.*

2. Vouchſafe, good Lord, the Governour of all things, to grant my Petition: Do not reject it, I humbly beſeech Thee; but

2. *LORD hear my voice; let thine ears be attentive to the voice of my ſupplications.*

3. *If*

give me a favourable anſwer, when I deprecate thy diſpleaſure.

3. *If thou, LORD, ſhouldeſt mark iniquities: O Lord, who ſhall ſtand?*

3. I do not plead any merits of mine, but rather accuſe my ſelf before Thee: knowing that if I were the moſt innocent perſon in the world, yet if Thou, Lord, ſhouldeſt ſtrictly examine my life, and proceed againſt me, according to my deſerts (Lord, what would become of me?) I ſhould certainly be condemned.

4. *But* there is *forgiveneſs with thee: that thou maiſt be feared.*

4. But Thou moſt graciouſly inviteſt us unto thy ſervice, by thy readineſs to pardon all thoſe that are truly penitent: without the hope of which, we could not ſo much as think of becoming religious.

5. *I wait for the LORD, my ſoul doth wait: and in his word do I hope.*

5. This incourages me to wait and expect, when the Lord will deliver me: my Soul is earneſtly bent to expect this happy time: which I believe will come; becauſe I have his Promiſe for it, on which I depend.

6. I

6. I direct my thoughts to the Lord alone for ſafety and relief; which I implore inceſſantly with my early Prayers: For they that watch in the Temple for the break of day; I ſay the Prieſts that watch in the Temple for the break of day; are not more forward then I, to offer up their morning Sacrifice to the Lord.

6. *My ſoul* waiteth *for the Lord, more then they that watch for the morning:* I ſay, more then *they that watch for the morning.*

7. In whom let all his People place their truſt and confidence: for the Lord is very ready to doe good; and hath more ways then we can imagine, to reſcue thoſe that hope in Him out of the foreſt diſtreſſes.

7. *Let Iſrael hope in the LORD, for with the LORD* there is *mercy: and with him* is *plenteous redemption.*

8. And He will at laſt free them from all thoſe troubles; which He hath inflicted on them, as a puniſhment for their iniquities.

8. *And he ſhall redeem Iſrael, from all his iniquities.*

PSALM

PSALM CXXXI.

A Song of degrees of *David. See* CXX.

ARGUMENT.

Though David *could not purge himſelf from all manner of guilt (as he confeſſes in the foregoing Pſalm verſ.* 3.*) yet in that matter, which he was charged withall by his Enemies (of affecting the Kingdome) he could ſafely proteſt he was as innocent as a little Child. Which he doth in this Pſalm particularly; and in ſeveral parts of other Pſalms.*

1. LORD, *my heart is not haughty, nor mine eyes lofty: neither do I exerciſe my ſelf in great matters, or in things too high for me.*

1. O Lord, I am accuſed of traiterous deſigns againſt my Sovereign, and of aſpiring to the Throne wherein Thou haſt placed him: But Thou, who ſearcheſt the hearts, knoweſt that I harbour no ſuch ambitious thoughts; nor hath my behaviour betrayed any ſuch intentions: For I never looked upon any man ſuperciliouſly; nor medled with affairs of State; or any thing elſe, that

that is above my place and calling.

2. But have levelled my mind (elſe let me periſh) to an equality with my condition; and reſolved to acquieſce in the preſent ſtate of things: committing my ſelf unto thy care, and depending on thy Providence, as a Child that is newly weaned, doth upon its Mother: juſt ſo, do I ſilence my natural deſires; and am content to be diſpoſed of, as Thou pleaſeſt.

2. Surely I have behaved and quieted my ſelf as a child that is weaned of his mother: my ſoul is even as a weaned child.

3. And let all good men, in like manner, modeſtly place their confidence and hope in the Lord, as long as they live: and chooſe rather to be depreſſed, then by any undue means raiſe themſelves to greatneſs and honour.

3. Let Iſrael hope in the LORD, *from henceforth and for ever.*

PSALM

PSALM CXXXII.

A Song of degrees. *See* CXX.

ARGUMENT.

This Pſalm ſeems to have been compoſed by ſome holy man; after God had given commandment to David, *by* Gad *the* Seer, *to build an Altar in the threſhing-floor of* Araunah *the* Jebuſite; *(where the deſtroying Angel ſtood) and the Lord had anſwered him by fire upon that Altar,* 1 Chron. *XXI.* 18, 26. *whereby* David *knew, what he had till now been ignorant of, that this was the place where God would be worſhipped and have his Temple built,* XXII. 1. *Accordingly we reade expreſly, that* Solomon *therefore built the Temple in this place; becauſe God here appeared to* David *his father, and* David *deſigned and prepared this place for it:* (2 Chron. *III.* 1.) *that there God's habitation might be fixed; and not removed, from place to place, uncertainly, as it had been in former times. For the Tabernacle, which the Hebrews call* Miſchkan, *had been in an unſettled condition, except one period of time, ever ſince they came into the Land of* Canaan. *It was firſt pitched in* Gilgal, *and ſtaid there* 24 *years. Then it was removed to* Shiloh, *where it remained, to the death*

death of Eli, 369. *years. After his death,* Shiloh *being laid waſte, it was tranſlated to* Nob: *where it remained, they ſay,* 13 *years: (but was now no better then a Cabinet without its Jewel; the Ark being in another place and never reſtored to it, after that deſolation of* Shiloh; *ſee* Pſal. *LXVIII.) And then it was carried to* Gibeon, *where* Solomon *found it, and from thence fetcht it, when he had finiſhed the Temple. Which the Hebrews therefore call* Beth Olamim, *the eternal Houſe; becauſe it was fixed to a place, and out of it the Ark never departed, as it had done out of the Tabernacle: but there (as the Pſalmiſt here ſpeaks Verſe* 14.) *the Lord took up* his reſt for ever: *Never to depart, that is, to any other place, till the* Meſſiah *came; who was* the Temple of God, in whom the fulneſs of the Godhead dwelt bodily.

There are thoſe that think Solomon *penned this Pſalm; becauſe (in the* 2 Chron. *VI. the two laſt Verſes) he concludes his prayer, at the conſecration of the Temple, with ſome part of it,* viz. *Ver.* 8, 9, 10. *And truly, ſince he ſpeaks as if the Prieſts were juſt taking up the Ark to carry it into this reſting place, and there begs that God would not, for* David's *ſake, turn away the face of his Anointed,* (i.e. *refuſe to hear his prayer) it is not an improbable conjecture: which I ſhall follow in my Paraphraſe. And con-*

nect

nect alſo this Pſalm with the former; to which it ſeems to have reſpect: if we render the laſt *word of the* firſt *Verſe, as the ancient Interpreters doe; not* affliction, *but* humility, meekneſs *or* modeſty. *Yet I have not forgot to take notice of the other ſignification: and in like manner, have expounded that phraſe* the mighty God of Jacob, *two ſeveral ways, Ver. 2. and 5.*

1. LORD, *remember David,* and *all his afflictions:*

1. LET it appear, O Lord, that Thou art not unmindfull of the pious humility of my Father *David* (CXXXI. 1.) who choſe to endure many afflictions; rather then by unlawfull means to prefer himſelf to a Kingdom.

2. *How he ſware unto the* LORD, and *vowed unto the mighty* God *of Jacob.*

2. Which when he enjoyed, his principal care was to provide a ſettled place for the worſhip of God: for he bound himſelf with a ſolemn Oath unto the Lord, and vowed unto the mighty One, who had preſerved him as He did *Jacob,* in all his troubles:

3. *Surely I will not come into the tabernacle of my*

3. Saying, I am reſolved, as I hope to proſper, that I will not come into the

new

new Palace, which I have built for my self, (1 *Chron.* XIV. 1.) much less go to dwell, and take up my lodging there;

4. Nay, I will not lay my self down to rest, nor take a wink of sleep;

5. Untill I have found out a convenient place for the Ark of the Lord, (1 *Chr.* XV. 1. XVI. 1, 43.) an habitation for that mighty One; who there makes Himself present to his people, the posterity of *Jacob.*

6. And now, behold, the Lord Himself, to our great joy, hath told us the very place; where He will fix his habitation, (1 *Chron.* XXI. 18, 26.) in the territory of *Bethlem Ephrata,* (XXXV. *Gen.* 16, 19.) in the fields of that Forest, where the Angel stood; and directed *David* to build an Altar unto the Lord, 1 *Chron.* XXI. 18. XXII. 1.

7. Let us go therefore into his Tabernacles; and prostrating our selves before his

house, nor go up into my bed:

4. *I will not give sleep to mine eyes,* or *slumber to mine eye-lids,*

5. *Untill I find out a place for the* LORD, *an habitation for the mighty* God *of Jacob.*

6. *Lo, we heard of it at Ephratah: we found it in the fields of the wood.*

7. *We will go into his tabernacles: we will worship at his footstool.*

8. *Arise*

his Majeſty, let us take up the Ark, on which his Glory ſtands, (1 *Chron.* XXVIII. 2.) with humble reverence: and bring it into the Temple, which is now built for it, 2 *Chron.* V. 2, 3, 4, *&c.*

8. *Ariſe, O LORD, into thy reſt: thou, and the Ark of thy ſtrength.*

8. And be pleaſed, O Lord, together with the Ark, the token of thy powerfull preſence among us, to tranſlate thy Divine Glory thither: (2 *Chron.* V. 13, 14. VII. 1, 2, 3.) there to ſettle it ſelf, and ſtir from thence no more for ever.

9. *Let thy prieſts be cloathed with righteouſneſs: and let thy ſaints ſhout for joy.*

9. Guard alſo thy Prieſts, who miniſter unto Thee here, and incompaſs them with thy Goodneſs: (2 *Chr.* VI. 41.) that they may procure thy bleſſings for others; and make all thy pious Worſhippers, who are dear unto Thee, triumph in thy kindneſs to them.

10. *For thy ſervant David's ſake, turn not away the face of thine anointed.*

10. I beſeech Thee, have a reſpect to the ſincere piety of my Father *David*, and thy gracious promiſe to him: (1 *Chron.* XXII. 2, 10, 14. XXVIII. 2, 6, *&c.*)

and upon that account deny me not; but grant the petitions of thy ſervant, who by thy ſpecial appointment, ſucceeds him in the government of thy people.

11. According to that Oath, whereby the Lord ſecured the Kingdom to his Family; that faithfull Oath, which He will never break, ſaying; One of thy Sons will I advance to ſit upon thy Throne, when thou ſhalt leave it, 1 *Chron.* XVII. 11. XXVIII. 5. 2 *Chron.* VI. 10.

11. *The* LORD *hath ſworn in truth unto David, he will not turn from it, Of the the fruit of thy body will I ſet upon thy throne.*

12. Yea, I will perpetuate this royal Dignity, to thy Children in all ſucceeding generations, (and not take it from them, as I did from *Saul*, 2 *Sam.* VII. 15, 16.) if they prove faithfull and conſtant in their Religion; and obſerve all the Commandments, whereby I will teach and inſtruct them, how my pleaſure is, that they ſhould worſhip and ſerve me, 1 *King.* II. 4. IX. 4, 5, 6.

12. *If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne for evermore.*

13. For

13. *For the LORD hath choſen Sion: he hath deſired* it *for his habitation.*

13. For the Lord hath ſuch a love to *Sion*, the ſeat of the royal Family, (2 *Sam.* V. 7, 9.) that He hath choſen to place his own dwelling very near unto it, 2 *Chron.* III. 1. VII. 12.

14. *This* is *my reſt for ever: here will I dwell, for I have deſired it.*

14. Saying, this is the place where my Glory ſhall fix it ſelf for ever (2 *Chron.* VII. 16.) I will remove no more; but here will I take up my abode: for I have pitched on this place; and declared that it is acceptable unto me, above all other, 1 *Chron.* XXI. 26. XXII. 2.

15. *I will abundantly bleſs her proviſion: I will ſatisfie her poor with bread.*

15. From whence I will diſpenſe my bleſſings ſo abundantly; that *Sion*, (which is become the City of *God*, as well as of *David*) ſhall never be in any want: But I will make ſuch liberal proviſion for it, by fruitfull years; that the pooreſt perſon there ſhall be ſatisfied with food, 2 *Chr.* VII. 13, 14.

16. *I will alſo clothe her prieſts*

16. I will alſo defend her Prieſts, and they ſhall

be giving continual thanks and praiſe, for the bleſſings they ſhall procure for my pious Worſhippers: who ſhall exceedingly triumph in my kindneſs towards them.

with ſalvation: and her ſaints ſhall ſhout aloud for joy.

17. There will I make the Regal Power and Majeſty of *David*, to put forth it ſelf afreſh in his royal Succeſſours: no ſooner ſhall one be extinguiſhed, but another ſhall ſhine (1 *King.* XI. 36. 2 *Chron.* XXI. 7.) in ſuch ſplendour, as ſhall give a luſtre to the name of that anointed Servant of mine; till the great Prince, the *Meſſiah*, appear.

17. *There will I make the horn of David to bud: I have ordained a lamp for mine anointed.*

18. And whoſoever they be that go about to deſtroy this ſucceſſion, they ſhall be ſo miſerably defeated; that they ſhall not be able to ſhew their faces: while, with ſhame and confuſion, they behold the regal Dignity in his Family (notwithſtanding all their attempts againſt it) in an unfading glory.

18. *His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.*

PSALM

PSALM CXXXIII.

A Song of degrees of *David*, *ſee* CXX.

ARGUMENT.

When there was no other ſtrife among all the Tribes of Iſrael, *then who ſhould be moſt forward in returning to their allegiance; and the Children of* Judah *alſo were inclined as one man to bring back* David *to his Kingdom, from which his Son* Abſalom *had driven him,* (2 Sam. *XIX.* 9, 14.) *he fell into a rapturous admiration of that happy unity and concord: which he commended to them afterwards in this Pſalm, as their beſt preſervative and ſecurity in future ages. This ſeems to me more probable to be the occaſion of it, then the concurrence of all the Tribes to make him King after* Saul's *death, (which is the common account that is given of it) for then* Sion *was not in his poſſeſſion: and it is not likely he would then have made ſuch mention of it as he doth here, while it remained in the hands of the* Jebuſites. *But whatſoever was the firſt occaſion, it was aptly applied to their condition after the return of their Captivity from* Babylon; *when, as* Theodoret *notes, the Tribes, which had been divided by the imprudence of* Rehoboam, *were then again*

united: living under one and the ſame Government; and worſhipping God in the ſame place, and the ſame manner, as the Law preſcribed.

It was as fitly uſed by the firſt Chriſtians, to expreſs their joy for the bleſſed union of Jews and Gentiles; and may now ſerve the uſes of all Chriſtian Societies, whoſe happineſs lies in holy peace and concord.

1. O Conſider, how beneficial and delightfull it is, beyond all expreſſion, for thoſe that come from the ſame ſtock, and are of the ſame Religion; to have no differences one with another: but to live together in ſuch a friendly agreement, as if they had but one Soul among them all.

1. *Behold, how good and how pleaſant* it is, *for brethren to dwell together in unity.*

2. I cannot reſemble it to any thing better, then to that excellent ointment compounded of ſeveral ſpices, (XXX. *Exod.* 21, *&c.*) which conſecrated the high Prieſt to the Divine Service, (VIII. *Levit.* 12.) and was poured in ſuch plenty, that running over all his face

2. It is *like the precious ointment upon the head, that ran down upon the beard*, even *Aarons beard, that went down to the skirts of his garments.*

3. *As*

even to the collar of his garment, (where he did bear the names of all the Tribes of *Iſrael*) it perfumed all the place with its fragrant odour: for juſt ſo doth this holy concord make you both dear to God, and procure you an excellent fame among men; who cannot but be pleaſed to ſee ſuch variety of humours and inclinations all conſpiring with one accord, to promote the common good of the whole Society.

3. *As the dew of Hermon*, and as the dew *that deſcended upon the mountains of Sion; for there the* LORD *commanded the bleſſing*, even *life for evermore.*

3. The dew of heaven is not more neceſſary for the parched mountains, which though never ſo diſtant one from another, (as far as from *Hermon* to *Sion*) are refreſhed with it, then this is for men of all ranks and conditions, who every where perceive the comfortable fruits of it: for to this the Divine favour is immutably annexed, which will pour upon ſuch Societies innumerable bleſſings; giving them an hap-

py and long life, (an earneſt of endleſs felicity) in a conſtant enjoyment of all manner of good things.

PSALM CXXXIV.

A Song of degrees.

ARGUMENT.

It is uncertain by whom this Pſalm was compoſed, but it ſeems to have been made to be ſung by ſome one or more of the Levites, at the ſhutting up of the Gates of the Temple: to excite the reſt, whoſe turn it was to watch that night, to be diligent in their office of ſinging Pſalms, and making devout prayers for the people. It is the laſt of thoſe that have the Title of A Song of degrees, *concerning which ſee* CXX.

1. ATtend to your duty, O ye Miniſters of the Lord; who not onely by day, but by night alſo reverently wait upon Him in his Houſe: (1 *Chron* IX. 33.) ceaſe not to declare how great, and how good the Lord is.

1. *BEHOLD, beſs ye the LORD, all* ye *ſervants of the LORD, which by night ſtand in the houſe of the LORD.*

2. Liſt

2. *Lift up your hands* in *the ſanctuary: and bleſs the* LORD.

2. Be fervent in your devotion; and, diſclaiming all dependance on any thing elſe, praiſe the Lord in his Sanctuary with pure hearts and clean hands; and give thanks for all his benefits.

3. *The* LORD *that made heaven and earth, bleſs thee out of Sion.*

3. Pray alſo for his people *Iſrael*, and ſay; The great Lord, who, though He cannot be confined, being the Creatour of all things yet, hath his ſpecial reſidence in this place, diſpenſe his bleſſings both heavenly and earthly from hence, unto every one of you.

PSALM CXXXV.

ARGUMENT.

This perhaps was the morning Hymn, which the Præcentor *(Ver. 4, 5.) called upon the Levites to ſing, at the opening of the Gates of the Temple: as the former was ſung at the ſhutting up of the Gates in the evening. It reconnts ſeveral of the great works of the Lord; eſpecially towards that Nation: whom*

whom it excites to ſtedfaſtneſs in their Religion; and to contempt of Idols and Idolaters. It both begins and concludes with an Exhortation to give praiſe to God; and ſo was intituled, as ſeveral other Pſalms are, (CVI. CXI, *&c.*) Hallelujah, *or* Praiſe the Lord. *That is, by this Hymn ſet forth the moſt excellent perfections, and works of the Lord.*

There are thoſe who conjecture, from what we reade Ver. 14. *of this Pſalm, that when it was compoſed they were (or rather, had been lately) infeſted by ſome of their idolatrous neighbours. Whoſe gods the Pſalmiſt derides in the very ſame manner as he doth Pſalm* CXV. *For the* four *following Verſes of this Pſalm* (15, 16, 17, 18.) *differ very little from the* 4, 5, 6, 8. *of that: which it is certain was compoſed in a time of great diſtreſs; as this was, when it was over.*

1. LET all here preſent, praiſe the moſt wiſe and omnipotent goodneſs of the Lord: Let Him eſpecially be praiſed, by you his Prieſts, who miniſter unto his Majeſty:

2. And by the Levites, who attend upon Him in his Houſe: together with

1. *PRaiſe ye the* LORD, *praiſe ye the name of the* LORD, *praiſe* him, *O ye ſervants of the* LORD.

2. *Ye that ſtand in the houſe of the* LORD, *in the courts*

courts of the houſe of our God.

all the reſt of his people, that frequent the Courts of God's Houſe; who is our conſtant and moſt liberal benefactour.

3. *Praiſe ye the* LORD, *for the* LORD *is good: ſing praiſes unto his name, for* it is *pleaſant.*

3. Let this excite you all to praiſe the Lord: For as his Nature is moſt excellent, ſo He is the fountain of all the good we enjoy: and no imployment is ſo delightfull as to acknowledge his perfections, and commemorate the benefits we have received from Him; by ſinging Pſalms and Hymns of praiſe and thanks unto Him.

4. *For the* LORD *hath choſen Jacob unto himſelf,* and *Iſrael for his peculiar treaſure.*

4. I invite you above all other people to this heavenly duty: both becauſe the Lord had a peculiar kindneſs for *Jacob* your Foreſather; and doth ſtill exerciſe a ſpecial providence over you his Children, as far more dear and precious to Him, then the reſt of mankind, who are under his care:

5. *For I know that the* LORD

5. And becauſe I am ſenſible that the Lord, under whoſe

whoſe government we are, is ſo great and powerfull above all other Beings, though called by the name of gods; that you can never praiſe his Majeſty enough.

is great, and that our Lord is above all gods.

6. His own will alone gives bounds to his power: for, as none can act without his leave, ſo none can hinder Him from doing what pleaſes Himſelf; in the heavens as well as in the earth, and the ſeas, and other deep waters.

6. Whatſoever the LORD pleaſed, that did he in heaven and in earth, in the ſeas and all deep places.

7. He raiſes vapours, for inſtance, from any quarter of the earth, and makes them go up into the air: where ſome of them break forth in flaſhes of lightning; and that (which is ſtrange) is followed with great ſhowres of rain: and, from unknown places and cauſes, ſtrong and violent winds blow with ſuch continuance; as if they came out of ſome Treaſury, where He had gathered, and long lockt them up, till He had

7. He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treaſuries.

8. *Who*

occaſion to bring them forth.

8. *Who ſmote the firſt-born of Egypt, both of man and beaſt.*

8. He made the *Egyptians* feel how much ſuperiour He was to all their gods; (XII. *Exod.* 12.) who could not defend them from his ſtroke: but He ſent his Angel, and, in one night, ſlew all the firſt-born in the Country, both of man and beaſt, XII. *Exod.* 29.

9. Who *ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.*

9. Before which terrible blow, He had given many other wonderfull demonſtrations of his power, in ſeveral miraculous plagues; which He openly inflicted on thee, O *Egypt*; not onely on the meaner ſort, but upon the King and all his Gourt, *Exod.* VII, VIII, IX, *&c.*

10. *Who ſmote great nations, and ſlew mighty kings:*

10. And after He had by theſe means brought you out of their bondage, He overthrew ſeveral great Nations, and ſlew potent Kings: who, preſuming of their ſtrength, oppoſed the accompliſhment of his promiſes to you.

11. Firſt

11. Firſt of all *Sihon* King of the *Amorites*, who were eſteemed invincible, (XXI. *Numb.* 24. II. *Amos* 9.) and then *Og*, that giantly King of *Baſhan*, (XXI. *Numb.* 33. III. *Deut.* 11.) and at laſt all the Kingdoms and Kings of the Land of *Canaan*, XII. *Joſh.* 7, 24.

11. *Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:*

12. Which He graciouſly beſtowed upon us, the Children of *Iſrael*, as an inheritance we ſhould hold of Him, by a Divine right: of which none, while we continue his obedient people, ſhall be able to diſpoſſeſs us.

12. *And gave their land* for *an heritage, an heritage unto Iſrael his people.*

13. O Lord, how aſtoniſhing is this thy omnipotent Goodneſs! the fame of which ſhall never be forgotten: But an illuſtrious memory, O Lord, ſhall be continued of it, from generation to generation.

13. *Thy name, O LORD*, endureth *for ever*, and *thy memorial, O LORD, throughout all generations.*

14. For though our enemies may ſometimes oppreſs us, when we offend Him, yet the Lord at laſt will take the part of his people,

14. *For the LORD will judge his people, and he will repent himſelf concerning his ſervants.*

15. *The*

and deliver them: and, being reconciled unto his ſervants, will turn his ſeverity into kindneſs towards them.

15. *The idols of the heathen* are *ſilver and gold, the work of mens hands.*

15. It is not in the power of the Idols, which the heathen worſhip, to divert his kindneſs from us; for they are of no more value then the ſilver, and the gold of which they are made: and are ſo far from being able to doe any thing, that they themſelves are made by thoſe that adore them.

16. *They have mouths, but they ſpeak not; eyes have they, but they ſee not.*

16. They are mere Images of things, without their life: having mouths; but cannot give a word of advice, or comfort to their ſupplicants: and eyes alſo; but cannot ſee, much leſs prevent, any danger that doth approach them.

17. *They have ears, but they hear not; neither is there* any *breath in their mouths.*

17. Ears they have; but cannot hear a word that is ſaid to them: and noſes alſo; but they do not ſo much as breathe, much leſs can they ſmell the odours, that are offered to them.

18. They

18. They that make them therefore, or put any confidence in them, are as ſenſeleſs as themſelves: having eyes, for inſtance, but do not ſee, that brutes are more excellent then ſuch gods; and that no help is to be expected from them.

18. *They that make them are like unto them: ſo is every one that truſteth in them.*

19. O how much then are we all bound to bleſs the Lord, the Creatour of all! who hath freed us from this ſtupid blindneſs. Let the whole Nation of the Children of *Iſrael*, eſpecially the Prieſts of the Lord, praiſe Him and give thanks to Him; who hath better inſtructed them.

19. *Bleſs the* LORD, *O houſe of Iſrael: bleſs the* LORD, *O houſe of Aaron.*

20. Let all the Levites declare how gracious He is: yea, let all his pious Worſhippers, of whatſoever Nation they be, join in this heavenly imployment, of ſpeaking good of the Lord.

20. *Bleſs the* LORD, *O houſe of Levi; ye that fear the* LORD, *bleſs the* LORD.

21. Let them all ſay, with one accord, the Lord be ever praiſed in this holy place; who, though He be the owner of all the World,

21. *Bleſſed be the* LORD *out of Sion, which dwelleth at Jeruſalem. Praiſe ye the* LORD.

yet,

yet, makes his ſpecial reſidence at *Jeruſalem*.

The honour the heathens give to their lifeleſs Images, ought to excite you all, with the greater devotion, to praiſe the Lord of the World.

PSALM CXXXVI.

ARGUMENT.

This Pſalm, like the former, is a commemoration of the goodneſs of God, expreſſed in his wonderfull works: particularly thoſe He had done for that Nation. And, it is likely, was compoſed to be ſung upon the great Feſtivals; as every day I ſuppoſe they ſung the foregoing: which is of the ſame ſtrain with this, and contains much of the ſame matter: onely here, at every half Verſe, one half of the Quire anſwers to the other in theſe words; For his mercy endureth for ever. *A form of acknowledgment preſcribed by* David *to be uſed continually in the Divine Service,* 1 Chron. *XVI.* 41: *and accordingly followed by* Solomon, 2 Chron. *VII.* 3, 6. *when he dedicated the Temple; and by* Jehoſhaphat, *when by the incourage-*

ment of a Prophet he went out to incounter a vaſt Army with ſmall Forces, 2 Chron. *XX.* 21. *and here is repeated* ſix and twenty *times, to make them the more ſenſible that they owed all they had to the mere bounty of God; and to excite them to depend intirely upon it; and reſt aſſured it would never fail them if they did piouſly and moſt heartily acknowledge it. Such repetitions we uſe now in our earneſt Prayers, when we ſay*; Lord have mercy upon us, *&c. which are no more vain then theſe. I have variouſly expreſſed the ſenſe of this repeated acknowledgment, according as the other part of the ſeveral verſes ſeemed to direct me.*

1. OFfer your thankfull Hymns unto the Lord of all; who is as good as He is great: and will continue his kindneſs (which hath been exceeding abundant towards us) unto all ſucceeding generations.

1. *O Give thanks unto the* LORD, *for he is good: for his mercy* endureth *for ever.*

2. He is the Sovereign of all the heavenly Hoſts; and therefore praiſe Him, and give thanks unto Him: for He can imploy them all for your help and protection (as He hath in former

2. *O give thanks unto the God of gods: for his mercy* endureth *for ever.*

3. O

times) and you need not doubt of his kindneſs, which continues unto all Ages.

3. *O give thanks unto the Lord of lords: for his mercy* endureth *for ever.*

3. All the Kings and Princes of the Earth are his Subjects; upon which account alſo, give Him praiſe and thanks: For his kindneſs endures throughout all Ages, to defend you, as He hath done hitherto, from their tyrannical violence.

4. *To him who alone doth great wonders: for his mercy* endureth *for ever.*

4. He it is, and He alone whoſe Works are ſo great that they ſurpriſe all thoſe who ſeriouſly conſider them, with wonder and aſtoniſhment; and therefore give Him praiſe and thanks: For his kindneſs will never fail, ſtill to imploy his infinite Power for the good of thoſe, who are truly gratefull to Him.

5. *To him that by wiſdome made the heavens: for his mercy* endureth *for ever.*

5. Look upon the Heavens, and behold, with admiration and praiſe, the ſplendour and the order wherein his wiſdome hath contrived and ſetled them:

For his kindneſs is as large, and as firm and durable as they.

6. And then look down to the Earth, and thankfully praiſe Him; who brought it out of the waters, and preſerves it, in its juſt extent, from being again overflowed by them: for his kindneſs is no leſs immoveable, and by length of time can never be impaired.

6. To him that ſtretched out the earth above the waters: for his mercy endureth *for ever.*

7. Witneſs thoſe great Lights, which never go out; but always call upon us to praiſe, and give thanks to Him: who made them to illuminate the world; and to be the emblems of his kindneſs; which ſends its benign influences continually upon us, unto all generations.

7. To him that made great lights: for his mercy endureth *for ever.*

8. By day the Sun exerts his power to quicken all inferiour Beings; and excites us to praiſe Him, and be thankfull to Him: whoſe kindneſs thereby, perpetually adminiſters to

8. The Sun to rule by day: for his mercy endureth *for ever.*

9. The

us all neceſſary things; and will do ſo, to the end of the world.

9. The Moon and Stars to rule by night: for his mercy endureth *for ever.*

9. And by night the Moon, or the Stars ſupply its place; and let us ſee how much we are bound to praiſe and thank Him: whoſe kindneſs is ſo conſtant, that, in the worſt condition, it will never quite forſake us.

10. To him that ſmote Egypt in their firſt-born: for his mercy endureth *for ever.*

10. We muſt needs ſay ſo, and think our ſelves ingaged above all others, to give Him thanks; if we call to mind that memorable night (XII. *Exod.* 29.) when He puniſhed the *Egyptians* with the loſs of all their firſt-born: For his kindneſs ſtill continues, for ever to relieve thoſe that are injured; and to puniſh their inſolent Oppreſſours.

11. And brought out Iſrael from among them: for his mercy endureth *for ever.*

11. Let us not forget how after that ſtroke, He brought our Forefathers out of the cruel Bondage, wherein they had long held them (XII. *Exod.* 41, 42.) but thankfully acknowledg

that wonderfull deliverance: For it is an argument why we ſhould never diſtruſt his kindneſs, in the ſoreſt ſtraits that can befall us.

12. His Power, let us remember, is irreſiſtible, which firſt by leſſer, then by greater ſigns and wonders delivered us out of their hands (VI. *Exod.* 5, 6. VII, VIII, *&c.*) to praiſe and magnify Him, whoſe kindneſs is ſtupendiouſly great, and will never ceaſe to ſuccour thoſe who depend upon Him.

12. *With a ſtrong hand, and with a ſtretched out arm: for his mercy* endureth *for ever.*

13. Let us therefore give thanks to him; who when our Forefathers utterly deſpaired of ſafety (XIV. *Exod.* 10, 11.) commanded the red Sea to retire, and leave a broad way for them to paſs, (*v.* 21.) which plainly proves that his kindneſs is inexhauſted, and alway ready to help us in the moſt dreadfull dangers.

13. *To him which divided the red Sea into parts: for his mercy* endureth *for ever.*

14. For he led them ſafely through the very midſt of the Sea (which roſe up like

14. *And made Iſrael to paſs thorough the midſt of it: for his mercy* endureth *for ever.*

15. *But*

a wall on either hand of them, XIV. *Exod.* 22.) and will by his kindneſs eternally ſecure all thoſe, that piouſly confide in Him.

15. *But overthrew Pharaoh and his hoſt in the red Sea: for his mercy* endureth *for ever.*

15. But throw thoſe that oppoſe Him, headlong into deſtruction, as He did *Pharaoh* and his Hoſt, in the very ſame place, where *Iſrael* was preſerved; (XIV. *Exod.* 27, *&c.*) For his kindneſs loves to compleat his favours, and perfect what He hath begun for his people.

16. *To him which led his people through the wilderneſs: for his mercy* endureth *for ever.*

16. And accordingly, when He had thus delivered them, He led his people by the direction of a glorious Cloud, through an untrodden Deſert; and there (with our thankfull praiſes let it be remembred) made a miraculous proviſion for them, (*Exod.* XVI.) For his endleſs kindneſs, whereſoever they went, ſtill with new Benefits purſued them.

17. *To him which ſmote great*

17. When potent Kings oppoſed their paſſage to the

promiſed Land, He utterly diſcomfited them (to his praiſe be it thankfully acknowledged) For his kindneſs was not ſtopt by difficulties, but ever overcame them.

Kings : for his mercy endureth *for ever.*

18. Though they were Kings famous for their proweſs; yet, ſuch was his for ever to be praiſed kindneſs towards us, He gave us as eaſy and as abſolute a victory over them; as He had done before over *Pharaoh* and his Hoſt.

18. *And ſlew famous kings : for his mercy* endureth *for ever.*

19. Over *Sihon*, King of that fierce Nation of the *Amorites*, who were thought invincible, (II. *Amos* 9.) For his kindneſs was mightier then they, and gave us this as an earneſt of future conqueſts over our Enemies.

19. *Sihon king of the Amorites : for his mercy* endureth *for ever.*

20. Over that huge Tyrant *Og* the King of *Baſhan*, (III. *Deut.* 11.) For his kindneſs added that, as a new pledge of what He intended to doe for us, when we came into *Canaan*,

20. *And Og the king of Baſhan : for his mercy* endureth *for ever.*

21. *And*

21. *And gave their land for an heritage: for his mercy* endureth *for ever.*

21. And gave both their Countries to be held of Him, as a perpetual inheritance: For his kindneſs doth not decay (nor loves to revoke his Favours) but continues to the lateſt Poſterity.

22. Even *an heritage unto Iſrael his ſervant: for his mercy* endureth *for ever.*

22. An Inheritance they were, which he ſetled upon us the Children of *Iſrael*, as long as we continue his faithfull Servants: For his kindneſs hath no end; but delights to perpetuate his Mercies to thoſe, who are worthy of them.

23. *Who remembred us in our low eſtate: for his mercy* endureth *for ever.*

23. Nay, when for our Sins we were ſeverely afflicted, and in danger to be thrown out of this good Land into which at laſt He brought us; (*Judg.* II, III, IV, *&c.*) He was pleaſed graciouſly to relieve us: For his kindneſs pardoned our ingratitude, and was as forward as ever, to beſtow freſh Benefits upon us.

24. *And hath redeemed us from*

24. And reſcued us, many a time, when we cryed unto

unto Him, from the power of thoſe that tyrannized over us: For his kindneſs was not ſpent, by the frequent deliverances it had given us; but ſtill granted new matter for our thankſgivings to Him.

our enemies: for his mercy endureth *for ever.*

25. Whoſe Bounty is not confined to us alone, but ſupplies the wants of all mankind; yea, of all living Creatures: For his kindneſs hath no bounds; nor will ever ceaſe to make a plentifull proviſion for them.

25. *Who giveth food to all fleſh: for his mercy* endureth *for ever.*

26. O raiſe your hearts to give Him thanks with the higheſt praiſes; whoſe power extends it ſelf beyond this Earth, even unto the higheſt Heavens: For his kindneſs is ſo unwearied; that we may hope from thence to be ever receiving, more and more of his Bleſſings.

26. *O give thanks unto the God of heaven: for his mercy* endureth *for ever.*

PSALM

PSALM CXXXVII.

ARGUMENT.

This is a mournfull Song, compoſed by ſome of the captive Levites *in Babylon; when he reflected upon their ſad parting with their dear Country, and the ſcorn wherewith their inſulting Enemies treated them, in that ſtrange land. Which he foreſaw God would ſeverely puniſh, by the hand of ſome other cruel People: who ſhould ſhew them as little mercy, as they had ſhewed the* Iſraelites.

The vulgar Latine *aſcribes this Pſalm to* Jeremiah: *upon which Inſcription,* Theodoret *(who found it alſo in ſome* Greek *Copies in his time) paſſes this cenſure; that the bold Authour of it wanted wit, as the Inſcription it ſelf openly proclaims: for* Jeremiah *was not carried captive into* Babylon; *but, when he had ſtaid ſome time in* Judea, *was compelled by the diſobedient* Jews *to go down with them into* Egypt. *Yet there are thoſe, who to excuſe this, would have us think that* Jeremiah *ſent this Pſalm to the Captives in* Babylon: *and that it is called a Pſalm of* David; *(for ſo it is in the* vulgar Latine *alſo) becauſe made after the example of his Pſalms: As* Virgil *ſaid he ſung* Aſcræum carmen *among the* Romans; *when he made*

made his Georgicks *in imitation of* Heſiod.

In the Paraphraſe of the firſt *Verſe I have followed a conjecture of Saint* Chryſoſtom's: *that the Captives were not ſuffered (at their firſt coming thither) to dwell within any of their Towns or Cities; but were diſperſed all along ſeveral Rivers of the Country; where they built Tabernacles or Cottages for themſelves: and perhaps were forced to drain thoſe moiſt places, to make them wholeſome.*

1. WHen we were tranſported from our own Country into the Land of *Babylon*, and had the ſides of *Euphrates*, and ſeveral of its Rivers (I. *Ezek.* 1.) aſſigned for our habitation, there we ſate down in a ſorrowfull poſture; and could not refrain from tears, when we called to mind the happy days which we enjoyed in the holy Hill of *Sion*.

1. *BY the rivers of Babylon, there we ſat down, yea, we wept, when we remembred Sion.*

2. We brought our harps along with us, wherewith we were wont to praiſe the Lord: (1 *Chron.* XV. 16.) But, as our fruitfull vines and figtrees, under which

2. *We hanged our harps upon the willows, in the midſt thereof.*

3. *For*

we formerly ſate, were turned into barren willows and oſiers; ſo all our mirth and joy was turned into ſuch heavineſs and ſorrow of heart, that we let all our Inſtruments of Muſick hang neglected, upon the boughs of thoſe dolefull trees.

3. For there they that carried us away captive, required of us a ſong; and they that waſted us, required of us *mirth*, ſaying, *Sing us* one *of the ſongs of Sion.*

3. For when our new Maſters, who had carried us away captive, they that had laid *Jeruſalem* on heaps, and had power to doe what they pleaſed with us, required us (between jeſt and earneſt) to entertain them with our Muſick; and to let them hear one of thoſe Songs, which were wont to be ſung in the Temple;

4. How ſhall we ſing the LORD's ſong in a ſtrange land?

4. Neither fear nor favour could extort this ſervice from our Levites, but they reſolutely anſwered; As thoſe Songs were not made for paſtime and ſport, but in honour of the great Lord of the world; So how can you imagin that miſerable ſlaves are diſpoſed to ſing? and to ſing thoſe Songs

Songs in the Land where we are exiles; which recount the mercies of God unto us, in our once moſt flouriſhing Countrey?

5. No (ſaid I then within my ſelf) if I forget thy deſolations, O *Jeruſalem*, (though never ſo far removed from thee) ſo as to gratifie their deſires, by prophaning thy Muſick and thy Songs; then let my right hand be benummed, or quite loſe its skill of touching the harp any more.

5. *If I forget thee, O Jeruſalem, let my right hand forget* her cunning.

6. Let me be ſtruck dumb, and never be able to move my tongue; if I be not ſo mindfull of thee, as never to ſing again; till I ſee *Jeruſalem*, and her holy Solemnities reſtored.

6. *If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jeruſalem above my chief joy.*

7. Which joyfull day I hope will come; when Thou, O Lord, wilt call our enemies to an account: And, firſt of all, reckon with the *Edomites*, (XLIX. *Jer.* 10. XXV. *Ezek.* 12.) who inſtead of pitying *Jeruſalem*, as became kind

7. *Remember, O LORD, the children of Edom, in the day of Jeruſalem; who ſaid, Raſe* it, *raſe* it, even *to the foundation thereof.*

8. *O*

neighbours and relations, were glad to ſee the day of its deſolations; and incouraged our deſtroyers with their acclamations, ſaying; Lay it flat, lay it even with the ground upon which it ſtands.

8. O daughter of Babylon, who art to be deſtroyed: happy ſhall he be *that rewardeth thee, as thou haſt ſerved us.*

8. And then ſhall your turns come, O ye *Babylonians*; who have laid waſte ſo many Nations, but ſhall, one day, be made deſolate your ſelves, (XIII. *Iſa.* 19, *&c.*) And may that Prince and people proſper and be happy, (L. *Jer.* 9, 41.) who ſhall pay you in your kind; and uſe you as barbarouſly, as you uſed us, (LI. *Jer.* 24, 35, 49.)

9. Happy ſhall he be *that taketh and daſheth thy little ones againſt the ſtones.*

9. He ſhall be praiſed, and thought to have done a worthy work, who ſhall ſnatch your ſucking children from their mothers breaſts; and have no more mercy on them, then upon the whelps of wolves, or ſuch like creatures: but ſhall daſh out their brains, againſt the walls of your houſes,

houſes, or ſtones in the ſtreet, (XIII. *Iſa.* 16.) that there may be no remains of ſuch a cruel generation, LI. *Jer.* 62.

PSALM CXXXVIII.

A Pſalm of *David.*

ARGUMENT.

This is one of David's *Pſalms, (as the Title aſſures us) wherein he thankfully acknowledges God's Goodneſs to him, in advancing him from a low and afflicted condition to the royal dignity: which remarkable change would invite, he thought, other Kings and Princes to have a very great regard to his Divine Majeſty: who, he hoped therefore, would ſupport and defend him, in his new-gotten Kingdom; by the ſame Almighty power, which raiſed him unto it.*

1. I Will make Thee my thankfull acknowledgments, O Lord, with the devouteſt affections of my heart: thy holy Angels ſhall be witneſſes of my

1. *I Will praiſe thee with my whole heart, before the gods will I ſing praiſe unto thee.*

2. *I will*

gratitude, which I will expreſs in Pſalms and Hymns, in the preſence of the great Aſſembly of the Judges, (XXII. *Exod.* 9. LXXXII. *Pſal.* 1, 6.) that they may remember, to whom they owe their power and authority.

2. I will worſhip towards thy holy temple, and praiſe thy name, for thy loving kindneſs, and for thy truth: for thou haſt magnified thy word above all thy name.

2. I will proſtrate my ſelf in the humbleſt adorations of Thee, toward the place where the Monument of thy Divine Preſence is; and acknowledge how much I am indebted to thy almighty Goodneſs: firſt for promiſing me, out of thy mere grace and favour, the royal Dignity; and then for performing thy promiſe moſt faithfully: For Thou haſt manifeſted thy moſt excellent power and goodneſs to me in nothing ſo much, as in punctually fulfilling thy promiſe, (1 *Sam.* XVI. 13.) nowithſtanding all the oppoſition which was made to it; nay in raiſing me higher then I expected.

3. I had long ago faln ſhort of this honour, to which I am advanced, hadſt not Thou, during all the time of *Saul*'s perſecution, as readily relieved me, as I cried to Thee: and mightily ſupported my ſpirit, by a couragious faith and hope in Thee.

3. *In the day when I cried, thou anſweredſt me:* and *ſtrengthenedſt me* with *ſtrength in my ſoul.*

4. Which will move, ſure, all our neighbouring Kings, who have any knowledge of my affairs, (2 *Sam.* V. 11, 12. VIII. 10.) to join with me, in praiſing Thee, O Lord: when they ſhall hear, by how many ſtrange providences Thou haſt brought to paſs, that which Thou promiſedſt to me by thy Prophet.

4. *All the kings of the earth ſhall praiſe thee, O* LORD, *when they hear the words of thy mouth.*

5. The wonderfull ways, whereby the Lord brings things about, ſhall be the ſubject of their Songs; and they ſhall think it their greateſt happineſs to be guided and governed by Him: for they ſhall confeſs, that none can doe ſuch glorious things, as the Lord hath wrought.

5. *Yea, they ſhall ſing in the ways of the* LORD: *for great* is *the glory of the* LORD.

6. *Though*

6. Though the LORD be *high, yet hath he reſpect unto the lowly: but the proud he knoweth afar off.*

6. Whoſe ſublime greatneſs doth not make Him neglect (as they ſee in me) the meaneſt perſons; eſpecially when their minds are as humble as their conditions: but will not let Him ſtoop to the loftieſt Princes (as they may ſee in *Saul*) whom He deſpiſes, when they are forgetfull of Him, and ungratefull to Him for his benefits.

7. Though I walk in the mids of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

7. Which have been ſo great to me, that ſhould I fall again into the ſame ſtraits, wherein I was before, and be incompaſſed with them; I ſhould hope that Thou wouldſt preſerve me, and bring me ſafe out of them all: Thy power, I am confident, will repreſs the violent aſſaults of my enemies; and by thy almighty Goodneſs I ſhall be delivered from their wrath and fury, 2 *Sam.* V. 17, *&c.* VIII. 1, *&c.*

8. *The* LORD *will perfect* that which *concerneth*

8. The Lord who hath begun, will go on to finiſh his gracious intentions to-

wards me: not for my merits (I know they are none at all) but for thy own mercy ſake, O Lord; which as it was the ſole motive to what Thou haſt done for me, ſo will I hope (for it is ſtill the ſame, and ever will be) incline Thee to preſerve and ſettle me in that dignity; to which not my ambition, but thy own good will and pleaſure hath promoted me.

me: thy mercy, O LORD, endureth *for ever: forſake not the works of thine own hands.*

PSALM CXXXIX.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

The two *laſt Verſes of this Pſalm ſeem to me a ſufficient indication that* David *(to whom the Title aſcribes it) compoſed it, when he lay under the imputation of having evil deſigns upon* Saul, 1 *Sam.* XXIV. 9. *which as he proteſts againſt, in ſeveral parts of other Pſalms, and calls God often to witneſs his integrity; ſo here he appeals unto Him in a ſet and ſolemn meditation, compoſed on purpoſe*

poſe to repreſent before Him the clearneſs of his intentions: which never ſuffered ſuch deſigns to enter into his thoughts. And who could believe that a man who ſeriouſly acknowledged, it was impoſſible to conceal any thing from God's all-ſeeing eye, who formes us in the womb; ſhould be ſo impudent as to make this appeal unto Him; if he were conſcious to himſelf of any ſuch guilt? And which is more, how could he be confident (as he declares he was Ver. 19.) that God would make his innocence evidently appear, by deſtroying his oppoſers; if he did not know they were calumniatours? whoſe vile aſperſions when God had effectually confuted, he delivered this Pſalm to the Maſter of the Muſick; as a laſting teſtimony of his ſincerity all along before he came to the Kingdom; and a conſtant admoniſhment to himſelf and others, never to promote any deſigns for the future by ſiniſter arts, though managed ſo ſecretly that they lay hid from the eyes of all the world: ſince God cannot but be privy to them; who loves righteouſneſs, and hates all iniquity.

1. O *LORD, thou haſt ſearched me, and known* me.

1. I Am accuſed, O Lord, of grievous crimes; but my comfort is, Thou ſeeſt I am not guilty of them: For the exacteſt ſurvey cannot make any thing

ſo well known to us, as I am to Thee; who art thoroughly acquainted with me.

2. Thou knoweſt what deſigns I have, when I ſit muſing at home; and what I go about when I ſtir abroad: nay my inclinations are ſo perfectly underſtood by Thee; that before I have conceived any deſign, it is viſible unto Thee.

2. *Thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thought afar off.*

3. Nothing can be ſo narrowly ſifted, as all the motions of my body and mind, both by day and by night, are ſcanned by thy all-penetrating eye: which comprehends, and is intimately privy, to all the ends which I purſue.

3. *Thou compaſſeſt my path, and my lying down, and art acquainted* with *all my ways.*

4. When I am about to ſpeak, Thou, O Lord (ſuch is thy moſt admirable wiſedom) needeſt not to be informed what it is: but knoweſt before I open my mouth, every thing I intend to utter.

4. *For* there is *not a word in my tongue*, but *lo, O LORD, thou knoweſt it altogether.*

5. Whatſoever I have done long ago, is as well

5. *Thou haſt beſet me behind*

and

and before, and laid thine hand upon me.

known to Thee, as that which is lately paſt, or which I am about to doe: For I am ſo invironed, by Thee, and ſo abſolutely in thy power; that I cannot poſſibly eſcape thy notice, nor ſo much as ſtir without thy leave.

6. Such *knowledge* is *too wonderfull for me; it is high, I cannot* attain *unto it.*

6. O amazing height of underſtanding! It is in vain to think I can hide any thing from it: which ſo far ſurpaſſes all I can ſay or conceive; that it excells even my admiration.

7. *Whither ſhall I go from thy ſpirit? or whither ſhall I flee from thy preſence?*

7. Into what world ſhall I go, where Thou art not as preſent as Thou art in this? It is impoſſible for me, ſhould I make never ſo much haſte, to get out of thy ſight.

8. *If I aſcend up into heaven, thou* art *there: if I make my bed in hell, behold, thou* art there.

8. If I could get up into the higheſt part of heaven, I ſhould not be out of thy reach: or go down and lie in the loweſt depth of the earth, I ſhould find Thee ſtill as near unto me.

9. If *I take the wings of the mor-*

9. If I could move as ſwiftly as the light of the

riſing Sun; and in an inſtant flie from hence, and take up my dwelling in the remoteſt parts of the world:

10. I ſhould not be a jot the further from Thee; without whom as I could not get thither, ſo I ſhould be ſtill ſubject to thy Government, and beholden to thy Providence to ſupport me there.

11. If I ſhould have ſuch a thought as this in my mind, that, though Thou art preſent every where yet, in the dark I may lie undiſcovered by Thee; it would be very fooliſh: For when the Sun is gone down, all that is in me is as apparent unto Thee, as if it were noon day.

12. The darkneſs cannot conceal any thing from Thee; who, being the Fountain of light, ſeeſt as well in the blackeſt night as in the brighteſt day: the night and the day, the moſt open and the moſt covert practices, are equally clear unto thy view.

ning, and *dwell in the uttermoſt parts of the ſea:*

10. *Even there ſhall thy hand lead me, and thy right hand ſhall hold me.*

11. *If I ſay, Surely the darkneſs ſhall cover me: even the night ſhall be light about me.*

12. *Yea, the darkneſs hideth not from thee; but the night ſhineth as the day: the darkneſs and the light* are *both alike* to thee.

13. For

13. *For thou haſt poſſeſſed my reins: thou haſt covered me in my mothers womb.*

13. For my very thoughts (and what is there more abſtruſe then they) my moſt retired thoughts and contrivances, and my moſt ſecret deſires, are apparent to Thee: whoſe I am, and by whom I was wrapt up in thoſe skins, which incloſed me in my mothers womb; then which there is nothing more hidden and dark.

14. *I will praiſe thee, for I am fearfully* and *wonderfully made*; *marvellous* are *thy works*, *and* that *my ſoul knoweth right well.*

14. Yet there (ſuch is thy ſtupendious wiſedom, which I will never ceaſe to praiſe, and thankfully acknowledge) I was, I know not how, in ſuch a wonderfull manner, formed; that the thoughts of it ſtrike me with aſtoniſhment: thy operations in that work are moſt admirable; and of that I am exceeding ſenſible, but I can ſay no more; for they are incomprehenſible.

15. *My ſubſtance was not hid from thee, when I was made in ſecret*; and *curiouſly wrought in the loweſt parts of the earth.*

15. Though I was made in ſo ſecret a place, yet not the leaſt joint in my body was concealed from thy eyes: but I received from Thee there (where no more light

light can come, then there doth into the loweſt depths of the earth) ſuch a comely diſtinction of parts, and variety of powers; that no embroidery can be ſo curiouſly wrought.

16. For when the matter out of which I was made, was without any form, it was viſible to Thee how every muſcle, vein and artery, with all the reſt of my body ſhould be wrought; out of the pattern of them, which was in thy mind: and accordingly in time, when there was not ſo much as one of them, they were all faſhioned, for the ſeveral uſes to which they are deſigned; and not the ſmalleſt of them omitted, or left imperfect.

16. Thine eyes did ſee my ſubſtance yet being unperfect, and in thy book all my members *were written*, which *in continuance were faſhioned, when* as yet there was *none of them.*

17. How invaluable alſo, and incomprehenſible (O God, I am not able to expreſs the high and gratefull ſenſe I have of it) is thy tender care and providence, which Thou haſt exerciſed over me ever ſince I was

17. How precious alſo are thy thoughts unto me, O God! how great is the ſum of them!

18. If

born! All the ſecret paſſages of it amount to ſuch a ſumme; that I am not able to give an account of them.

18. *If I ſhould count them, they are mo in number then the ſand: when I wake, I am ſtill with thee.*

18. When I attempt to reckon how many they are, I find that I may as well undertake to number the ſand: For, though I continue the whole day in this employment, and, after a nights reſt, begin again the next morning to think how numerous thy mercies are; I am ſtill as far as ever from ſeeing any end of them.

19. *Surely thou wilt ſlay the wicked, O God: depart from me therefore ye bloudy men.*

19. Which makes me confident, O God, Thou wilt not now deſert me; but rather deſtroy that wicked man, (CXL. 1.) who, forgetting thy allſeeing eye, regards not by what means he plots my ruin: And therefore it will be beſt for you all, O ye men of bloud, who have ſlain the Prieſts of the Lord, (1 *Sam.* XXII. 18.) and now thirſt after my life, to make your retreat, and deſiſt from perſecuting me any further.

20. For

20. For it is not ſo much me that they perſecute, as Vertue and Piety; to which, though they are not open yet, they are the moſt dangerous enemies, becauſe they make it ſerve their wicked ends: having godly pretences for their doing miſchief; and not ſticking (ſo little belief have they of thy Omniſcience) to call Thee to witneſs the truth of their lies and calumnies.

20. *For they ſpeak againſt thee wickedly*, and *thine enemies take* thy name *in vain.*

21. And have I not reaſon then, O Lord, to hate thoſe, who have ſuch an inveterate hatred unto Thee? and to take the greateſt diſtaſte to them, that oppoſe themſelves ſo induſtriouſly to thy holy Laws?

21. *Do not I hate them, O LORD, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?*

22. I deteſt them with all my heart; and as their impiety is the onely cauſe of it, ſo I cannot loathe them more then I do: but declare my ſelf upon that account, to be their utter enemy.

22. *I hate them with perfect hatred: I count them mine enemies.*

23. *Search*

23. *Search me, O God, and know my heart: try me, and know my thoughts.*

23. If I have any other ground of my enmity, or am guilty of ſo much as deſigning any evil to them, merely becauſe they have done ſo much evil to me; I deſire to find it out, and ſubmit my ſelf to the ſevereſt trials, which may diſcover to me any ſuch thought that lurketh in my heart.

24. *And ſee if* there be any *wicked way in me, and lead me in the way everlaſting.*

24. For I would not continue in ſuch a pernicious courſe: But if in any thing I doe I intend them any hurt, or ſo much as to be grievous to them; my humble requeſt is, either that I may not live, or live more exactly by the unchangeable rules of righteouſneſs, ſincerity and truth.

PSALM

PSALM CXL.

To the chief Muſician. A Pſalm of *David.*

ARGUMENT.

There is no doubt (for the Title aſcribes it to him) but this Pſalm was made by David. *And it is little leſs undoubted that he compoſed it (as* Theodoret *well judges) when he was perſecuted by* Saul: *who was inſtigated thereunto by the calumnies of* Doeg, *and the information of the* Ziphites: *whoſe falſeneſs, and peſtilent malice he here deſcribes; beſeeching God to preſerve him from the miſchief they intended him, and to turn it upon themſelves: as he reſts aſſured He would. When he came to his Kingdom, and had ſettled the ſervice of God in that manner, which we reade* 1 Chron. *XVI, XXIII,* &c. *he delivered it to the Maſter of the Muſick; to be ſung at certain times in the Tabernacle. But it was not found, I ſuppoſe (no more then the* two *foregoing, and the* four *following) till ſome time after the other Books of Pſalms were publiſhed; and ſo were placed here all together, by him that collected this Book.*

1. *Deliver*

1. *DEliver me, O LORD, from the evil man: preſerve me from the violent man.*

1. DEfeat, O Lord, the wicked deſigns of that naughty man, (1 *Sam.* XXII. 9, *&c.*) who makes no conſcience of what he ſaith or doeth, to compaſs his ends: and let me not fall into the hands of that injurious Prince, (XXIII. 7.) whom I have never wronged; but done him faithfull ſervice.

2. *Which imagine miſchiefs in* their *hearts; continually are they gathered together* for *war.*

2. They are zealouſly bent to doe me all the miſchief they are able: which they ſtudiouſly plot, and doe nothing all the day but contrive how to oppreſs me with armed force; which in ſeveral places they have laid to intercept me.

3. *They have ſharpened their tongues like a ſerpent; adders poiſon* is *under their lips. Selah.*

3. And they have ſo traduced me by their calumnies, and falſe accuſations, that they have already given my reputation a deadly wound: for the tongue of the Serpent, or the teeth of the Adder or Viper, doth not more effectually convey their poiſon into mens bodies; then they have infuſed

fuſed theſe venomous ſlanders into the peoples minds.

4. And therefore I moſt humbly again beſeech Thee, O Lord, to keep me from falling into the power of that naughty man, (Ver. 1.) who inſtigates his Prince to the moſt injurious proceedings againſt me: Be Thou my preſerver, O Lord; for otherwiſe I ſhall never eſcape the trains they have deviſed and laid, to ſupplant and utterly undoe me.

4. *Keep me, O LORD, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.*

5. There is no hunter or fowler, more induſtrious and cunning, in laying ſnares and toils, in ſpreading nets or ſetting gins and traps, for the beaſts or the birds in the places which they are wont to frequent; then they are to trace me in all my motions, (1 *Sam.* XXIII. 23.) and to invent all manner of wiles and ſubtle arts, to ſurpriſe me: which they proudly preſume will have their deſired ſucceſs.

5. *The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet grins for me. Selah.*

6. I ſaid unto the LORD, Thou art my God: hear the voice of my ſupplications, O LORD.

6. To which I have neither cunning, nor power of my own to oppoſe, no Friend whoſe aid I can implore; but onely commend my ſelf unto the Lord, ſaying; I have always owned Thee for my Protector, and Thou haſt hitherto owned me, and been my merciſull deliverer: Do not now, O Lord of all power and might, deny my earneſt requeſt; who depend on Thee alone for ſuccour.

7. O GOD the Lord, the ſtrength of my ſalvation; thou haſt covered my head in the day of battel.

7. O moſt mighty Lord, whom no Creature whatſoever can withſtand; O Thou who diſpoſeſt of all events; I again profeſs that I look for ſafety from thy almighty Power alone: by which I was protected (having no other helmet or armour, but onely that 1 *Sam.* XVII. 39, 40, 50.) in the day when I fought with *Goliath.*

8. Grant not, O LORD, the deſires of the wic-

8. Suffer not him, O moſt mighty Lord, who now ſeeks my deſtruction,

to effect his deſire; let him not ſucceed in any of his miſchievous deſigns and projects againſt me: leſt he and his partakers grow ſo inſolent; as to dare to attempt all manner of violence againſt other innocents.

ked, further not his wicked device, leſt they exalt themſelves. Selah.

9. Let the poiſonous and pernicious calumnies, of thoſe that now beſet me round, retort upon themſelves: and let them be overwhelmed by thoſe very devices, which, with laborious lies, they have contrived for my ruin.

9. *As for the head of thoſe that compaſs me about, let the miſchief of their own lips cover them.*

10. Let their ſlanders (which I can compare to nothing better then burning coals, that are not eaſily quenched) be the inſtruments of their own deſtruction: let them periſh in the flames, which they themſelves have kindled; and be irrecoverably thrown headlong into thoſe dangers and miſchiefs, which, like dreadfully deep pits, they prepared for my deſtruction.

10. *Let burning coals fall upon them, let them be caſt into the fire; into deep pits, that they riſe not up again.*

11. *Let*

11. *Let not an evil ſpeaker be eſtabliſhed in the earth: evil ſhall hunt the violent man to overthrow* him.

11. This I am confident ſhall be their portion; for, though a falſe Informer may for a time be believed, and thrive by his lies and ſlanders yet, Truth will at laſt prevail; and not ſuffer him to eſtabliſh his greatneſs by ſuch baſe and wicked practices: And as little ſhall violence and injuſtice avail him, that relies upon it; but bring upon him one evil after another: which ſhall purſue him to his ruin; as the hounds do the wild beaſt, which, after all its windings and turnings, becomes a prey unto them.

12. *I know that the* LORD *will maintain the cauſe of the afflicted*, and *the right of the poor.*

12. For I am ſure the Lord, who is ſtronger then all, will aſſert the cauſe of the Oppreſſed: and doe right to thoſe who are deſtitute of humane help; by puniſhing all that are injurious to them.

13. *Surely the righteous ſhall give thanks unto thy name, the upright*

13. Let the righteous rely on this, as an undoubted truth, that they ſhall give thanks to thy almighty

Goodneſs, for appearing in their vindication: and, when theſe falſe and violent men ſhall be extinct, they that are ſincerely honeſt ſhall remain in thy favour; and receive the marks of it, in thy conſtant care and providence over them.

ſhall dwell in thy preſence.

PSALM CXLI.

A Pſalm of *David.*

ARGUMENT.

If the Title had not told us that David *was the Authour of this Pſalm, the matter of it would have led our minds to think of him, and of his many ſufferings; during the perſecution of* Saul. *Which he prays to God (as* Theodoret *obſerves upon the third and fourth Verſes) he may be able to bear ſo patiently; that it may not exaſperate his ſpirit to ſpeak irreverently of* Saul; *much leſs to doe him any miſchief: but leave it unto God, to take his enemies in the ſnare they had laid for him.*

No

No body need wonder, that there are ſo many prayers found upon the ſame Subject; for that perſecution endured long, and they were made upon different occaſions, or to different purpoſes: and if they had been all to the ſame purpoſe, it would not have been ſtrange to him that conſiders the pious diſpoſition of David; *who loved to ſpend his time in ſuch devout Meditations. And this ſeems to have been compoſed about the time of the offering of the evening Sacrifice, Ver. 2: when his afflictions alſo preſſed him ſorely, that they tempted him to ſpeak ſome thing, which was* ἀκ εὐπρεπὲς (*as* Theodoret's *phraſe is*) *unbecoming God's Anointed* (Saul) *and the profeſſion he made of duty to him.*

1. *LORD, I cry unto thee, make haſte unto me; give ear unto my voice, when I cry unto thee.*

1. THE danger wherein I am, O Lord, is exceeding great, (1 *Sam.* XXIII. 25. or XXIV. 1, 2.) which makes me double my cries, and beſeech Thee, the more importunately, ſpeedily to ſuccour me (when my diſtreſſes call for it) with ſeaſonable relief.

2. *Let my prayer be ſet forth before thee as incenſe; and the*

2. Though I am now in a Wilderneſs, and thereby diſabled from offering Thee any other Sacrifice but my

Prayers; yet they ſhall be as acceptable to Thee, as if they were accompanied with the ſweeteſt Odours: and my fervent devotion in them, with intire dependance on Thee alone for help, be as prevalent; as if I could now preſent Thee, at the Tabernacle, with an evening Oblation.

lifting up of my hands, as the evening ſacrifice.

3. And, in the firſt place, I humbly deſire Thee, O Lord, to lay ſuch reſtraints upon my tongue, and to enable me ſo vigilantly to obſerve all the motions of it; that none of the troubles I endure, though never ſo grievous, may make me burſt out into any intemperate ſpeeches: which may give a juſt offence unto them that perſecute me.

3. *Set a watch, O LORD, before my mouth, keep the door of my lips.*

4. Yea, govern all the motions of my will ſo ſteadily, that I may not liſten to evil counſels, (1 *Sam.* XXIV. 4, 6, 7.) much leſs ingage with men, who have no regard to right and juſtice, in any evil practices:

4. *Incline not my heart to* any *evil thing, to practiſe wicked works with men that work iniquity: and let me not eat of their dainties.*

5. Let

but alway refuſe to partake in their deſigns; though invited with the ſpecious promiſes of the greateſt felicity.

5. Let the righteous ſmite me, it ſhall be *a kindneſs*; *and let him reprove me*, it ſhall be *an excellent oyl*, which *ſhall not break my head: for yet my prayer alſo* ſhall be *in their calamities.*

5. I had rather much that a righteous man ſhould give me a ſevere rebuke, then be inticed by evil doers to accompany them in their ſins: For it will do me a real kindneſs, and be ſo far from giving me any vexation, that it will be as acceptable to me as the moſt excellent ointments are unto the head; and onely make me continue my prayers with the greater earneſtneſs, that I may not run into thoſe miſchievous courſes, from which I am deterred by their pious reproofs and admonitions.

6. When their judges are overthrown in ſtony places, they ſhall hear my words, for they are ſweet.

6. The effect of which their greateſt Rulers have ſeen when, being left by their Maſter on the ſides of the Rock, (1 *Sam.* XXIV. 2, 3.) while he went into a hole of it to uncover his feet, they heard that I ſpake

not a reviling word (much leſs did I ſtretch out my hand againſt him) but in the mildeſt, and moſt dutifull language addreſſed my ſelf unto him, 1 *Sam.* XXIV. 8, 9, *&c.*

7. And yet this gentleneſs hath been ſo far from mollifying their hearts; that they ſtill perſecute me, and the ſmall body of men that follow me: (1 *Sam.* XXVI. 2. XXVII. 1.) whom they have reduced to ſuch extremities, that like the earth, when it is ploughed up, we break in pieces; and are ready to diſperſe, and flee for our lives, with little hope of ſafety.

7. *Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth* wood *upon the earth.*

8. But in this ſore diſtreſs, I fix my thoughts on Thee, O mighty Lord, the Governour of all things; in whom I repoſe an aſſured confidence, that Thou wilt not abandon me to the malice of thoſe, that ſeek to take away my life from me.

8. *But mine eyes* are *unto thee, O GOD the Lord: in thee is my truſt, leave not my ſoul deſtitute.*

9. Preſerve me, I beſeech Thee, from all the ſubtle

9. *Keep me from the ſnare* which *they*

they have laid for me, and the grins of the workers of iniquities.

plots, which they have laid to deſtroy me: and though they ſtick at nothing (though never ſo unjuſt) and have various arts to blind the world and hide their perfidious deſigns; ſuffer me not to be inſnared by them.

10. *Let the wicked fall into their own nets: whilſt that I withall eſcape.*

10. But let all the contrivances of ſuch wicked men prove pernicious to themſelves; and bring upon them the evils which they intended me: whilſt I, and they that are with me, by thy care of us, eſcape untouched by any of them.

PSALM

PSALM CXLII.

Maſchil of David. A Prayer when he was in the Cave.

ARGUMENT.

When David *hid himſelf for fear of* Saul, *in the Cave of* Adullam, (1 Sam. *XXII.* 1.) *or as others think, more probably, in the Cave of* Engaddi, (1 Sam. *XXIV.* 1, 2, 3.) *this was the meditation he had in that diſconſolate place; before* Saul *came thither to uncover his feet, in it. Which was ſet afterward to the tune of* Maſchil, (*See* Pſal. *XXXII.*) *or called by that name, becauſe it admirably inſtructs Poſterity, in the moſt forlorn, nay deſperate condition, to recommend themſelves to God, and to depend on Him with a reſolved Faith. Who, by an unexpected means granted the deſire of* David, *which he makes in the concluſion of this Pſalm* (*verſ.* 7.) *and brought him out of thoſe ſtraits wherein he was impriſoned. I ſay,* reſolved Faith; *becauſe in the Hebrew, the words of the* firſt *and* ſecond *verſes run thus;* I will cry unto the Lord; I will make my ſupplication; I will pour out my complaint before Him, *&c.*

1. *I cried*

1. *I Cried unto the LORD with my voice: with my voice unto the LORD did I make my ſupplication.*

1. THough I am deſtitute of humane help, I will not deſpair of ſafety: but with the more fervent cryes, implore the divine Succour; and with vehement ſighs and groans, deprecate the Lords diſpleaſure.

2. *I poured out my complaint before him: I ſhewed before him my trouble.*

2. I will lay before Him at large, all the ſad thoughts which perplex my heart: and repreſenting the inextricable ſtraits and difficulties wherein I am, expoſe my ſelf unto Him; as an object of his pity.

3. *When my ſpirit was overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.*

3. Now that I am utterly at a loſs, and ready to faint away in a confuſion of thoughts, Thou knoweſt very well a way for my eſcape: though by the intelligence they hold with my Enemies, (1 *Sam.* XXIV. 1.) they have blockt up all the Paſſages, which I am acquainted withall; and laid Ambuſhes for me in every Rode.

4. *I looked on my right hand,*

4. Look about thee, O my Soul, and ſee if thou canſt

canſt ſpy any hope of relief from thy beſt and moſt powerfull Friends: there are none of them that dare own thee; nor do I know whither to fly for ſafety, if any of them would be ſo kind as to invent a means, and open a way, for my deliverance from the preſent danger.

and beheld, but there was *no man that would know me, refuge failed me: no man cared for my ſoul.*

5. All that I can doe, is to recommend my ſelf to Thee, O Lord, by fervent Prayers, ſaying; I truſt my ſelf with thy Almighty Goodneſs, as in a ſure Sanctuary: I have nothing elſe in the world to depend upon, but Thee alone; by whom I will hope to be protected and provided for, as long as I live.

5. *I cried unto thee, O LORD, I ſaid, Thou* art *my refuge*, and *my portion in the land of the living.*

6. O let my importunate cry prevail for ſome relief; which will come moſt ſeaſonably, in this exceeding great neceſſity: reſcue me now, that I may not fall into the hands of my Perſecutours; who are every way (except in theſe cries

6. *Attend unto my cry, for I am brought very low, deliver me from my perſecutors: for they are ſtronger then I.*

7. *Bring*

unto, and confidence in Thee) much too ſtrong for me.

7. Bring my ſoul out of priſon, that I may praiſe thy Name: the righteous ſhall compaſs me about; for thou ſhalt deal bountifully with me.

7. Bring me, with life and liberty, out of this diſmal cave, wherein I am pent up; that I may make my thankfull acknowledgments to thy Almighty Goodneſs: which ſhall attract the admiration of all good men, and provoke them unanimouſly to joyn together with me, in praiſing Thee; when they ſee that Thou art the moſt righteous Judge, and bountifull Benefactour of thoſe, that commit themſelves unto Thee.

PSALM CXLIII.

A Pſalm of *David.*

ARGUMENT.

To the Title of A Pſalm of David, Theodoret *ſays he found, in ſome Greek Copies, theſe words added (to explain the time of its compoſition)* when Abſalom his Son perſecuted

perſecuted him. *Which he confeſſes was not then in the Hebrew (no more then it is now) nor in other Interpreters of the Pſalms: but agrees well enough, he thinks, with the truth of the ſtory. So he that was the Authour of the* vulgar Latine *thought alſo: though there are ſome paſſages in the Pſalm, which ſound as if it had been made during the perſecution of* Saul; *at ſome time, when he was in the like diſtreſs with that deſcribed in the foregoing. For v.* 3, 4. *he uſes ſome of the ſame expreſſions, which we find there; and repreſents himſelf as in danger to be buried, in ſome ſuch Cave as that mentioned in the laſt verſe of* Pſalm CXLII; *where he begs, as he doth here, for a ſpeedy deliverance. Yet, for all this, there are other paſſages which will incline us to adhere to the forenamed Addition; and apply the Pſalm, to his flight from* Abſalom. *For then it was he had moſt reaſon to fear, leſt God ſhould deal with him according to his ſins: which he deprecates (v.* 2.) *with ſuch a deep ſenſe of his unworthineſs, that it hath made this to be numbred among the penitential Pſalms; and is the laſt of them. The memory alſo of God's former deliverances of him, a great while before (v.* 5.) *may well refer to what He had done for him not onely againſt* Saul, *but before he knew him: which as he doth not forget, ſo he hoped the Lord would now remember; and*

grant

grant him the like again, when he was in the like diſtreſſes.

1. *HEar my prayer, O LORD, give ear to my ſupplications: in thy faithfulneſs anſwer me, and in thy righteouſneſs.*

1. I Renew my requeſts, and my earneſt ſupplications unto Thee, O Lord, for ſome relief, in theſe new ſtraits and difficulties into which I am faln: hoping, though I am very unworthy, yet in thy abundant mercy, Thou wilt faithfully fulfil the promiſes Thou haſt made to me.

2. *And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.*

2. My ſins indeed (2 *Sam.* XII. 9, 10, 11.) have juſtly brought theſe troubles upon me; but I humbly beſeech Thee to own me ſtill for thy Servant, and not to call me unto a ſevere account for what I have done amiſs, but to deal favourably with me: For if thou ſhouldeſt proceed according to the rigour of the Law, the beſt man living (much leſs ſo great a Sinner as I) will not be acquitted at thy Tribunal.

3. And

3. And I am not ſo bad, but my Enemy that perſecutes me is far worſe: who without any provocation ſeeks my life, and hath already utterly deſpoiled me of all the comforts of it, (2 *Sam.* XV. 30.) and forced me to ſeek my ſafety in holes and obſcure places, in the Wilderneſs (XVII. 16.) where I ſeem to be buried alive, without any hope of a reſurrection.

3. *For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been long dead.*

4. Which, as it calls to mind the diſtreſs wherein I was, when in my flight from *Saul* I hid my ſelf in Caves (ſee CXLII. 3.) ſo it hath the ſame effect upon me: for I am ready to ſwoun away in this great perplexity; which hath ſtruck me with ſuch aſtoniſhment, that I have no ſtrength remaining in me.

4. *Therefore is my ſpirit overwhelmed within me: my heart within me is deſolate.*

5. Till I call to mind, withall, not onely what Thou didſt for me in that former perſecution; but long before in my younger days; when I was delive-

5. *I remember the days of old, I meditate on all thy works: I muſe on the work of thy hands.*

6. I

red by Thee from the greateſt dangers (1 *Sam.* XVII. 34, *&c.*) on theſe wonderfull works I meditate; and conſider with my ſelf, that not by my own ſtrength, but by thy ſtupendious power I was then preſerved.

6. I ſtretch forth my hands unto thee: my ſoul thirſteth *after thee as a thirſty land.* Selah.

6. And then I feel my fainting Spirits return again; and though I deſpair of humane help, I make my prayer unto Thee, with a cherefull confidence, for thy relief: which I long for and expect with as eager deſire, as the parched ground gaſps for a refreſhing ſhowre.

7. Hear me ſpeedily, O LORD, my ſpirit faileth, hide not thy face from me: leſt I be like unto them that goe down into the pit.

7. Do not delay it, O Lord, I moſt earneſtly beſeech Thee; for I am not able to hold out much longer in this great extremity: deny not my humble requeſt, leſt I be utterly loſt (as I am in danger) without all hope of recovery, 2 *Sam.* XVII. 16.

8. *Cauſe me to hear thy loving*

8. Though this night be very ſad, yet let me hear

(according to the confidence I repoſe in thy mercy) better news, and ſee my Affairs in a more comfortable poſture in the morning, (2 *Sam.* XVII. 22, 23.) ſhew me which way I ſhall direct my courſe, and provide for my ſafety, (v. 24, 27.) for I depend intirely upon Thee.

kindneſs in the morning, for in thee do I truſt, cauſe me to know the way wherein I ſhould walk: for I lift up my ſoul unto thee.

9. Let me not fall into the hand of my Enemies; from whom I am now flying: but know not whither to go, but onely to Thee, for ſhelter and protection.

9. Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

10. Whoſe guidance I beſeech, as well as defence, that I may doe nothing (no not for my preſervation) but what is perfectly agreeable to thy Laws; for thy favour is my ſecurity, which I know is not otherways to be obtained: and therefore I deſire the conduct of thy good Spirit (which is ready to aſſiſt thoſe that ſeek it) as well to lead me in the plain path of juſtice

10. Teach me to doe thy will, for thou art *my God, thy Spirit is good: lead me into the land of uprightneſs.*

11. Quic-

and piety, as to ſuggeſt to me the way and means of eſcaping the ſnares of my Enemies; and of coming into an honeſt Country, where I may be free from the fear of being betrayed to them.

11. *Quicken me, O LORD, for thy Names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.*

11. I have nothing to move Thee to it, but onely the honour it will be unto thy Majeſty; in reſpect to which I hope, O Lord, Thou wilt preſerve me from periſhing, and reſtore me again to my Kingdome: For though my ſtraits are ſo great, that my life is in extream danger; yet nothing can hinder the performance of thy juſt and faithfull promiſe to me.

12. *And of thy mercy cut off mine enemies, and deſtroy all them that afflict my ſoul: for I am thy ſervant.*

12. Thy mercy alſo ſurpaſſes all the malice of my Enemies; whom I truſt Thou wilt cut off, and deſtroy, rather then let me continue in theſe hazzards: for I am thy Miniſter, and though never ſo unworthy, am appointed by Thee to govern thy people; in

which office, I will doe
Thee all faithfull ſervice.

PSALM CXLIV.

A Pſalm of *David.*

ARGUMENT.

The Inſcription will not let us doubt, that David *was the Authour of this Pſalm: but that it was a Triumph after his victory over* Goliath *(as the* vulgar Latine *hath it) is aſſerted without ground. For though ſome Greek Copies have ſuch an addition to the Inſcription; yet* Theodoret *ſays, that as he could not find it in the Hebrew, ſo it was not to be met withall in any other Interpreters; no not in the LXX. in the* Hexaplus. *And it plainly appears by the* ſecond *Verſe that it was compoſed after he came to the Kingdome: and not then, till he had got ſome victories over thoſe that oppoſed him. Nay, there are ſo many expreſſions here, like to thoſe we meet withall in the XVIII. Pſalm; that it hath inclined ſome to think, it was made at the ſame time, and for the ſame purpoſe with that: of which it looks like a compendium, and might be intended for a ſhort form of thanks-*

thanksgiving, for his deliverance from all his Enemies. But if the expressions be carefully examined, their opinion will appear to be truer, who think it was composed, not after God had given him rest from all his Enemies; but after those two victories over the Philistines, *mentioned* 2 Sam. *V. if not before them: For as he still mentions more opposers, who were unsubdued, v.* 7, 11; *so he doth not say, as in the XVIII. Psalm, that God had cast forth lightnings, and shot his arrows against them,* &c. *but desires Him here (v.* 5, 6.) *that He would appear in that manner for him: acknowledging that not onely his Kingdome, but his Courage, his Victories, and Successes were all to be ascribed unto God.*

1. *BLessed be the LORD my strength, which teacheth my hands to war,* and *my fingers to fight.*

1. PRaised be the Lord, by me and by all men else; by whom I have been kept in safety, as in an impregnable fortress: and who hath given me both strength and skill to handle my Arms; whensoever I ingaged, either in single combate or in battles.

2. *My goodness and my fortress, my high tower,*

2. I ever found Him very mercifull unto me, when I was in any danger; for

He ſtill preſerved me as in a ſtrong hold; nay ſet me out of the reach of the moſt potent Enemies; either making a way for my eſcape when they ſurrounded me, or protecting me in their moſt furious aſſaults upon me: and as I repoſed a conſtant truſt in Him, ſo He hath never failed my expectation; but after long conteſts, made all *Iſrael* ſubmit themſelves unto my Empire, 2 *Sam.* V. 1, *&c.*

and my deliverer, my ſhield, and he in whom I truſt, who ſubdueth my people under me.

3. I am aſtoniſhed, O Lord, at this thy wonderfull Goodneſs; and know not what to ſay, but onely admire that Thou ſhouldſt take ſuch care of ſo poor a thing as man is, at the beſt: eſpecially of me, a miſerable wretch; whom Thou haſt honoured with moſt glorious Succeſſes.

3. *LORD, what is man, that thou takeſt knowledge of him?* or *the ſon of man, that thou makeſt account of him?*

4. Man, alas! is but a breath, which preſently vaniſhes: what a marvel is it then, that I ſhould have ſtrength to atchieve ſuch things? his life is excee-

4. *Man is like to vanity: his days* are *as a ſhadow that paſſeth away.*

5. Bow

ding ſhort and uncertain; and yet, ſuch is thy ſtupendious Goodneſs, I am not onely alive, notwithſtanding all the hazzards through which I have run; but in a little time have performed ſuch memorable acts, that the fame of them will laſt for ever.

5. Bow thy heavens, O LORD, and come down: touch the mountains, and they ſhall ſmoke.

5. Proceed, O Lord, to perfect my conqueſt, and now that new Enemies are combined againſt me, (2 *Sam.* VIII.) let thy Majeſty appear as it hath done formerly (ſee *Pſal.* XVIII. 9.) for my aſſiſtance and defence: and as ſoon as the proudeſt oppoſers feel that Thou art preſent, they will vaniſh away like ſmoak.

6. Caſt forth lightning and ſcatter them: ſhoot out thine arrows and deſtroy them.

6. Let them be diſperſed by flaſhes of Lightning in their faces: and ſo terrified with Thunder and Hail, that they may not be able to recollect their Forces.

7. Send thine hand from above, rid me, and deli-

7. Send powerfull aid unto me from Heaven (XVIII. *Pſal.* 16.) for I

rely upon nothing on Earth : relieve me in all my ſtraits ; and deliver me out of theſe great and manifold dangers, wherewith I am threatned, by a forreign power of Idolatrous people, which now invade me :

ver me out of great waters : from the hand of ſtrange children,

8. Who, as they have been wont to brag of more then they doe, ſo promiſe more then they will ever perform : For whatſoever treaties of peace and leagues of friendſhip I make with them, they break them all ; and falſify ſo ſhamefully both their words and their oaths, that there is no truſt to be given to them, (v. 11.)

8. *Whoſe mouth ſpeaketh vanity : and their right hand* is *a right hand of falſhood.*

9. I will never prove ungratefull to Thee, for ſo great a benefit : but here ſolemnly vow to compoſe, with my beſt skill, new Hymns of thanks unto Thee, O God ; and with the uſual inſtruments of Muſick ſing thy Praiſes, ſaying ;

9. *I will ſing a new ſong unto thee, O God : upon a pſaltery,* and *an inſtrument of ten ſtrings will I ſing praiſes unto thee.*

10. It

10. It is he *that giveth ſalvation to kings, who delivereth David his ſervant from the hurtfull ſword.*

10. It is not merely by the conduct, and valour of our Captains and Souldiers that we have overcome; but the moſt powerfull Kings owe their ſafety, and their victories unto the Lord: To whom I am more particularly bound; firſt for the high honour He hath done me, in making me his Miniſter; and now for this deliverance from theſe mighty Armies, which threaten my deſtruction, 2 *Sam.* VIII.

11. *Rid me, and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity: and their right hand is a right hand of falſhood.*

11. Grant my renewed requeſts therefore, I beſeech Thee (v. 7, 8.) and ſend me ſeaſonable relief and deliverance from this forreign invaſion of an Idolatrous people: who have no faith nor honeſty; but ſhamefully falſify both their words and their oaths; and when they ſhake hands with others, as if they were their Friends, intend thereby to deceive them.

12. Let

12. Let not our Country be overrun by ſuch barbarians; but be ſo preſerved by Thee in peace and tranquillity, that our hopefull Sons may grow up like young flouriſhing Trees, till they attain their full ſtrength and ſtature; and our Daughters be tall and beautifull, like thoſe poliſhed Pillars, which are the ornaments of a royal Palace. *or those of ye Temple*

12. *That our ſons* may be *as plants grown up in their youth*, that *our daughters* may be *as corner ſtones, poliſhed* after *the ſimilitude of a palace:*

13. Our Granaries alſo and Store-houſes being as full as they can hold, may afford us all ſorts of Proviſion from year to year: and our flocks of Sheep bring forth thouſands; which may multiply into ten thouſands, in their walks.

13. That *our garners* may be *full, affording all manner of ſtore*, that *our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.*

14. Our Cows alſo, being great with young, may neither be driven away by the irruption of our Enemies; nor caſt their Calves at home: but we may be free from this, and all other cauſes of crying,

14. *That our oxen* may be *ſtrong to labour, that* there be *no breaking in, nor going out: that* there be *no complaining in our ſtreets.*

15. *Hap-*

or complaining in our ſtreets.

15. *Happy* is *that people, that is in ſuch a caſe:* yea, *happy* is *that people, whoſe God is the* LORD.

15. Happy is that Nation, which is ſetled in ſuch a proſperous condition! That is, happy is that Nation, which truly worſhips the great Lord of the World; who hath promiſed (*Deut.* XXVIII.) to bleſs his faithfull ſervants, with theſe, and all other, fruits of his love.

PSALM

PSALM CXLV.

David's Pſalm of Praiſe.

ARGUMENT.

After David *had obtained theſe favours of God for himſelf and for the Nation, which he begs in the foregoing Pſalm; he compoſed (according to his promiſe there Ver.* 9.*) this admirable Hymn: which is contrived with ſuch Art, that, it is manifeſt from thence, he made it when he was much at leaſure; and God had given him reſt from all his enemies:* (2 Sam. *VII.* 1.) *For every Verſe begins with a new Letter of the Alphabet in order: which are all here, except the Letter* Nun; *which is wanting, Verſe* 13. *I ſuppoſe it was loſt, when this Pſalm came to the hands of the Collectour of this Book: and he would not adventure to ſupply it, with one of his own inventing. The* Greek *indeed (that is, the preſent Greek Copies; for* Theodotion, *and* Aquila, *and the ancient* LXX. *had it not) and* Latin *and* Arabick *(which in effect are but one and the ſame) have another Verſe, which we may well think, if it ever were in the* Hebrew, *began with that Letter* Nun: *But it differs ſo little from the ſeventeenth Verſe (when there is no repetition, in any other part of the*

of the Pſalm) that it doth not, in my opinion, look like the true original Verſe. And it may be doubted, whether there ever was any ſuch Verſe in that place (where we ſuppoſe one wanting) for the Pſalmiſt might be carried (ſee Pſalm *XXV.) by the ſtrength of the inſpiration, which was upon him, out of the method he had at firſt propoſed to himſelf.*

Certain it is, this Pſalm was always eſteemed ſo excellent, that the Title of the whole Book of Pſalms, is taken from this: which is wholly ſpent in praiſing God, with ſuch admirable devotion; that the ancient Hebrews *were wont to ſay (as* Valentine Schindler *hath long ago obſerved)* He could not fail to be a child of the world to come, who would ſay this Pſalm three times every day. *And for that reaſon perhaps it was compoſed Alphabetically; that ſo uſefull a Pſalm might be the more eaſily learnt, and remembred by every body.*

1. *I Will extoll thee, my God, O King, and I will bleſs thy name for ever and ever.*

1. I Will proclaime to all the world, O my God, the ſupreme Governour of heaven and earth, how excellent thy Majeſty is; infinitely ſurpaſſing the higheſt of our thoughts: and will never ceaſe to expreſs the delightfull ſenſe I have of

of all thy glorious Attributes; whereby Thou art made known unto us.

2. This ſhall be my daily imployment; and I will ſing joyfull Hymns in praiſe of thy glorious perfections, without any end.

2. *Every day will I bleſs thee, and I will praiſe thy name for ever and ever.*

3. For the Lord is immenſely great, in power and dominion, and all other ways; and therefore to be honoured with our higheſt, and with our endleſs praiſes: But when we have ſaid all we can, our beſt praiſe of Him will be, to confeſs that his tranſcendent excellencies cannot be comprehended.

3. *Great* is *the LORD, and greatly to be praiſed; and his greatneſs* is *unſearchable.*

4. For there are none of thy works, which we ſee, that we are able to underſtand; but, though this Age tranſmit its obſervations to the next, and that recommend the ſtudy of them to poſterity yet, ſtill we are ignorant and cannot praiſe them enough: no, nor ſufficiently declare the prodigious acts of thy mi-

4. *One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts.*

5. *I will*

raculous Providence, for the preſervation of thy people, which ſhall be perpetually commemorated.

5. I will ſpeak of the glorious honour of thy majeſty, and of thy wondrous works.

5. It ſhall be my buſineſs, in this preſent age, to ſpeak of the dazling ſplendour and beauty of thy Majeſty: which I want words to expreſs, but appears in thy ſtupendious works.

6. And men *ſhall ſpeak of the might of thy terrible acts: and I will declare thy greatneſs.*

6. Which they that come after ſhall rehearſe; and, from the narratives that I ſhall make of thy magnificent greatneſs, declare to their poſterity, what dreadfull things were done by thy irreſiſtable power, for the ſubverſion of our enemies.

7. They ſhall abundantly utter the memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs.

7. And with the ſame diligence ſhall they continue the conſtant memory of thy numerous benefits to us: which they ſhall no more ceaſe to celebrate with their praiſes, then a ſpring doth to pour out water; but publiſh, in their perpetual Hymns, how juſt and faithfull Thou art to thy word.

8. For

8. For the Lord (this ſhall be the ſubject of their, and of my Song) is exceeding propenſe to doe us good; and very indulgent when we doe amiſs: which makes Him that He doth not preſently puniſh, but rather chuſes to beſtow new and greater benefits upon us; if we repent of our faults.

8. *The* LORD *is gracious, and full of compaſſion; ſlow to anger and of great mercy.*

9. Nor is his goodneſs confined unto us; but extends it ſelf in various acts of bounty to all mankind: who need not doubt of his kindneſs; when they ſee He takes ſo tender a care of all his Creatures,

9. *The* LORD *is good to all: and his tender mercies are over all his works.*

10. Who all in their ſeveral kinds declare, O Lord, throughout all generations, how great, how wiſe, how powerfull and provident Thou art: which ſuch as we, who are particularly bound unto Thee for ſpecial favours beſtowed upon us, ought moſt ſenſibly to acknowledge with thankfull praiſes.

10. *All thy works ſhall praiſe thee, O* LORD, *and thy ſaints ſhall bleſs thee.*

11. They

11. *They ſhall ſpeak of the glory of thy kingdom, and talk of thy power.*

11. It is their duty to diſcourſe of the incomparable wiſedom, and goodneſs, and care, which Thou exerciſeſt in the government of the whole world; eſpecially of us: and to recount the memorable acts of thy invincible power among us.

12. *To make known to the ſons of men his mighty acts, and the glorious majeſty of his kingdom.*

12. That all mankind, who regard not ſuch things ſo much as they ought, may be made ſenſible how mighty the Lord is: and adore the amazing ſplendour of his illuſtrious works; and the admirable order He obſerves in his government of all things.

13. *Thy kingdom is an everlaſting kingdom, and thy dominion endureth throughout all generations.*

13. Which as they are all intirely ſubject to Him, ſo his Empire over them is immoveable; and neither ends nor decays: but, when earthly Kingdoms fail and are transferred from one to another, his dominion is ſtill the ſame throughout all ſucceſſions.

14. *The LORD upholdeth all that*

14. In which He doth not neglect any of his ſub-

jects that depend upon Him (as mortal Princes too frequently doe) but ſupports and comforts the meaneſt of them, that are oppreſſed with grievous afflictions: and gives them a ſeaſonable deliverance; when they are in danger to ſink and periſh under the heavy weight of their burthens.

fall, and raiſeth up all thoſe that be *bowed down.*

15. He makes a conſtant proviſion alſo for them: which every Creature, when their neceſſities call for ſupply, daily receive from Thee, O Lord; in the proper ſeaſon for it.

15. *The eyes of all wait upon thee, and thou giveſt them their meat in due ſeaſon.*

16. And Thou art not ſparing of thy bleſſings; but diſpenſeſt them with ſuch a bountifull hand, that there are none of them live without ſatisfaction: but have all their appetites filled; by thy liberality to the ſmalleſt of them.

16. *Thou openeſt thy hand, and ſatisfieſt the deſire of every living thing.*

17. And therefore let us not doubt, but thankfully acknowledge, that the Lord is not onely juſt in all the diſpenſations of his Providence

17. *The LORD is righteous in all his ways, and holy in all his works.*

18. *The*

to us; (though perhaps we do not apprehend it) but exceeding mercifull, and kind, in every thing that befalls us.

18. *The LORD is nigh unto all them that call upon him, to all that call upon him in truth.*

18. We need doe no more but piouſly commend our ſelves to Him, and He will take care of us: for He is ready on all occaſions, to relieve every one that addreſſes himſelf unto Him; with a ſincere heart, truly diſpoſed to be faithfull to Him.

19. *He will fulfill the deſire of them that fear him: he alſo will hear their cry, and will ſave them.*

19. He that ſatisfies the appetite of all Creatures, (Ver. 16.) will not fail, we may be confident, to gratifie in their deſires, ſuch religious perſons as fear to offend Him: But though He let them fall into troubles and ſtraits, in due time will be moved, by their importunate prayers, to ſend them a ſeaſonable deliverance.

20. *The LORD preſerveth all them that love him: but all the wicked will he deſtroy.*

20. For ſince they love Him ſo well, that they had rather ſuffer any thing, then diſobey Him; the Lord un-

doubtedly will preſerve them: and deſtroy all thoſe impious men, who have no regard to his Laws; nor make any ſcruple to abuſe and oppreſs ſuch vertuous perſons.

21. For which, and all the reſt of his benefits, I will never ceaſe to ſing Hymns of praiſe unto the Lord: and let all mankind (remembring how weak and frail they are) join together with me in this imployment, (as the greateſt ſupport, and comfort, and ſecurity they have) to bleſs his incomparable Goodneſs, and Power, and carefull Providence, for ever and ever.

21. My mouth ſhall ſpeak the praiſe of the LORD: and let all fleſh bleſs his holy name for ever and ever.

PSALM

PSALM CXLVI.

Hallelujah.

ARGUMENT.

This Pſalm and the other four, which follow, both begin and conclude, with the word Hallelujah, *i. e. Praiſe ye the Lord. And therefore might, if the* Jews *had pleaſed, have been called* The great Hallelujah: *being all of them exhortations and incitements to the people; to ſtir up themſelves unto that heavenly imployment: which this Pſalm recommends to them, from the conſideration of ſeveral of the Divine Excellencies: which make Him the proper object of our confidence in all conditions. The vulgar* Latin, *and the preſent* Greek *intitle it to* Haggai *and* Zachariah: *but there is no ſuch thing in the* Hebrew, *nor in other ancient Interpreters, nor in the* LXX. *in the* Hexaplus, *as* Theodoret *tells us. And we might rather think it not unlikely, to have been compoſed by* David; *when* Saul, *who at firſt had a great kindneſs for him, afterward turned his moſt bitter enemy: were it not for one word,* viz. *the mention of* Sion; *which was not then in* David's *poſſeſſion. This it is poſſible inclined thoſe that made the foregoing Title, to think it was not compoſed*

till after-times; and they could find none ſo likely as that after the Captivity: when they ſoon found it was in vain to rely upon the favour of Princes; ſome of which hindred the building of the Temple, as much as Cyrus *at the firſt had furthered it. I ſhall not trouble the Reader with any other conjectures: but onely note that the eighth Verſe was moſt exactly and literally fulfilled in our Lord* Chriſt; *when he came to give Salvation to us.*

1. STir up thy ſelf, O my Soul, to give the Lord, who gave Being to all things, thoſe affectionate praiſes which are due unto Him.

1. *PRaiſe ye the LORD. Praiſe the LORD, O my ſoul.*

2. The beſt reſolution Thou canſt make is this; I will praiſe the Lord all my life long: and never ceaſe to give thanks unto my God, who never ceaſes to beſtow his benefits on me.

2. *While I live will I praiſe the LORD: I will ſing praiſes unto my God, while I have any being.*

3. And let all mankind, if they would be happy, preſerve his favour, by being gratefull to Him; and not (with the neglect of his ſervice) court the fa-

3. *Put not your truſt in princes*, nor *in the ſon of man*, *in whom* there is *no help.*

4. *His*

vour of Princes, and ſettle upon them their dependance: For the greateſt King on earth, though never ſo juſt, never ſo bountifull, as well as rich and powerfull, is ſtill but a man; who cannot be preſent every where when we are in danger, nor be able always to help us in our greateſt needs.

4. *His breath goeth forth, he returneth to his earth: in that very day his thoughts periſh.*

4. For there is a time when he cannot help himſelf, nor by the whole power of his Empire keep his ſoul from leaving his body: nay a ſmall accident may carry him away ſuddenly; and then a clod of earth can do as much as he, and whatſoever deſigns and projects he had laid, (for any mans preferment, ſuppoſe) they all die together with him.

5. *Happy* is he *that* hath *the God of Jacob for his help, whoſe hope* is *in the* LORD *his God:*

5. He, and he alone, is the truly happy man, who expects help from the mighty God, by whom *Jacob* was fed all his life long, (XLVIII. *Gen.* 15.) who

truſts to Him that is Lord of the World; and hath made Him his Friend ſo much, that he can call Him his God.

6. For, as He never dies ſo, there can be no defect in his power, nor want of his preſence in every place; the heavens, the earth and the ſea, and all that is in them, being his own works: and, as nothing can hinder Him from doing what He pleaſes ſo, He will never alter his mind, nor go back with his word; but faithfully keep his promiſes for ever, with thoſe that rely upon them.

6. Which made heaven and earth, the ſea, and all that therein is: which keepeth truth for ever;

7. There are innumerable inſtances of the carefull Providence of this great King; who doth not ſlight or forget the cries of his grieved Subjects; but in due time aſſerts the right of thoſe who are oppreſſed, and can find no relief in other Courts of Judgment: He ſupplies alſo the needs of poor hungry wretches,

7. Which executeth judgment for the oppreſſed, which giveth food to the hungry: the LORD looſeth the priſoners.

8. *The*

who are ready to famiſh: and is ſo gracious a Lord, that He ſets them at liberty, who by unjuſt or pitileſs men have been held in miſerable Captivity.

8. The LORD openeth the eyes of the blind: the LORD raiſeth them that are bowed down: the LORD loveth the righteous.

8. The Lord ſends help, when there are no hopes of humane cure: for He reſtores ſight to the blind, (as we ſhall ſee moſt remarkably when the Lord *Chriſt* appears) and lifts up thoſe who are bowed together, by tedious weakneſſes, (XIII. *Luke* 11.) or cruſht under other inſupportable burthens: and above all the Lord delights to doe good to them, who have done good to others.

9. The LORD preſerveth the ſtrangers; he relieveth the fatherleſs and widow: but the way of the wicked he turneth upſide down.

9. The friendleſs ſtrangers are preſerved by the Lord, from thoſe injuries which men are apt to doe them, when they commit themſelves to his protection: And ſo do the diſconſolate Widows and Fatherleſs Children find ſupport and relief from Him, againſt the injuſtice and violence of their

their wicked oppreſſours; whoſe deſigns and practices He utterly confoundeth.

10. Be of good comfort then, O ye inhabitants of *Sion*, who ſincerely worſhip this great Lord, that doeth all theſe wondrous things: For his power and authority never fails; but from age to age will ever ſuccour thoſe pious ſouls, who are deſtitute of humane help: therefore praiſe perpetually this everlaſting King.

10. *The* LORD *ſhall reign for ever*, even *thy God, O Sion, unto all generations. Praiſe ye the* LORD.

PSALM CXLVII.

Hallelujah. *See* CXLVI.

ARGUMENT.

Saint Chryſoſtome *and* Theodoret *think this Pſalm hath reſpect to the return of the Jewiſh Nation from the Captivity of* Babylon; *and the inſtauration of* Jeruſalem, *which followed upon it. And the* ſecond *and* thirteenth *Verſes, may well incline us to be of the opinion, that it was made by ſome holy man at that time,* (Haggai *or* Zachariah *ſome*

some ancient Interpreters imagin; *or rather* Nehemiah, *who built the Walls and set up the Gates*) *especially if we observe that there are some phrases in it, which savour of the* Chaldæan *language. And though this can be no more then a conjecture*; *yet it is very certain and evident that in that deliverance, God gave such illustrious proofs of his power, wisedom, mercy and justice, as the Psalmist here exhorts the people to celebrate with their thankfull praises. I shall follow it therefore in my Paraphrase*; *it being reasonable to suppose that devout persons would be as forward to acknowledge the wonderfull Providence of God in their restauration, as they were to bewail* (*which they do* Ps. CXXXVII.) *the ruin of their Country*; *and that posterity would be no less carefull to preserve what was composed in memory of the one, then they had been to continue the memory of the other: And there is no Hymn, we can find, so sutable to that occasion as this.*

1. *Praise ye the* LORD: *for* it is *good to sing praises unto our God*; *for* it is *pleasant*, and *praise is comely.*

1. LET all the Nations praise the Lord; who will send us new benefits, when we are truly thankfull to Him our great Benefactour, for the old: For it is a thing highly acceptable to Him, as well as delightfull to those who are imploy-

imployed therein; and beſt becomes us of all other things, there being nothing ſo decent as to ſee men gratefull to Him that hath obliged them.

2. To which we ſtand bound above all other men; for the Lord hath not onely delivered us out of a ſad Captivity; but, in ſpite of all the oppoſition our enemies have made to it, (IV. *Ezra* 12.) hath raiſed *Jeruſalem* out of its ruines: whereby He invites the reſt of our Brethren, who remain behind, to return to their own Country from whence they are expelled.

2. *The* LORD *doth build up Jeruſalem: he gathereth together the outcaſts of Iſrael.*

3. He comforts us after our long ſorrows, which had in a manner broken our heart with grief and ſadneſs: and hath in ſome meaſure repaired our breaches, which like a feſtering wound, indangered the life of our Nation.

3. *He healeth the broken in heart, and bindeth up their wounds.*

4. Whom He knows how to gather, out of all their diſperſions, and to find every

4. *He telleth the number of the ſtars: he calleth them*

them all by their *names.*

one of them whereſoever they are, though as numerous as the ſtars of heaven: (XV. *Gen.* 5.) which He as diſtinctly and exactly underſtands (how confuſedly ſoever they ſeem to us, to be ſcattered in the skie) as we do thoſe things, which we call by their proper names.

5. *Great* is *our Lord, and of great power: his underſtanding* is *infinite.*

5. Let us not deſpair of it; for nothing is impoſſible with our Lord and Governour: who is not like earthly Kings, that rule over a few petty Provinces; but the great Sovereign of the whole world; whoſe power and wiſedom are ſo unlimited, that He is able to doe whatſoever He pleaſes, and knows how to compaſs whatſoever He deſigns.

6. *The* LORD *lifteth up the meek: he caſteth the wicked down to the ground.*

6. And doth not, becauſe He is ſo great, deſpiſe the afflicted: But, if they meekly commit themſelves to his care, will raiſe them up to a better condition; and throw down the mightieſt Princes that proudly oppreſs them,

as

as low as the very ground.

7. Celebrate therefore with your thankfull Songs (you cannot make a leſs return unto Him) this infinite Power, and Wiſedom, and Goodneſs: Begin now, with the uſual Inſtruments of Muſick, to ſing Hymns of praiſe unto our God, for all his benefits.

7. *Sing unto the* LORD *with thanksgiving: ſing praiſe upon the harp unto our God.*

8. Particularly for the great plenty He hath given us by his almighty Goodneſs; (II. *Haggai* 1.) which ſhews it ſelf, firſt in raiſing vapours from the earth; and then turning them into clouds, wherewith He covers the face of heaven; and then bringing forth rain out of thoſe clouds: which He ſends back to the earth again; and makes not onely the green paſtures, but the parched mountains and deſart places, become fruitfull.

8. *Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains.*

9. By which wonderfull Providence He provides food, even for the wild goats and ſuch like beaſts;

9. *He giveth to the beaſt his food,* and *to the young ravens which cry.*

10. *He*

that live upon the top of craggy rocks: For He neglects not the vileſt creatures, but ſatisfies the hunger of the young ravens; though it be ſo ravenous, that they are continually crying for new ſupplies.

10. *He delighteth not in the ſtrength of the horſe: he taketh not pleaſure in the legs of a man.*

10. Let us not doubt then, but He that takes care of crows, will much more take care of us; and not be afraid, though we are of little force, (IV. *Nehem.* 3, 4. VII. 4.) and have no armies of horſe and foot to defend us: For the Lord (who fights for us, IV. *Nehem.* 20.) hath no need of theſe; and will not take part with our enemies, becauſe they are ſuperiour to us in the ſtrength of their horſes, and the nimbleneſs of their ſouldiers.

11. *The* LORD *taketh pleaſure in them that fear him, in thoſe that hope in his mercy.*

11. But delights to give thoſe his aſſiſtance and protection, who, worſhipping Him devoutly, fear to offend Him: and, having no help in themſelves, nor any earthly refuge to fly unto, depend

depend notwithſtanding with a ſtedfaſt faith on his infinite mercy.

12. Praiſe the Lord, O ye inhabitants of *Jeruſalem*; ſing joyfull Hymns unto your God, O ye people of *Sion*, (XII. *Nehem.* 27, 31, 40, 43.) who have ſeen this truth abundantly demonſtrated in your days.

12. *Praiſe the LORD, O Jeruſalem: praiſe thy God, O Sion.*

13. For He hath made this City, which was lately without Walls and Gates, ſo ſtrong a place; that no enemy dare aſſault it, (VI. *Nehem.* 15, 16.) and hath increaſed the number of thy Citizens which were but few, (VII. *Nehem.* 4. XI. 1, 2.) by the manifold bleſſings He hath poured on them.

13. *For he hath ſtrengthened the bars of thy gates: he hath bleſſed thy children within thee.*

14. Which are not confined within the Walls of that City, but He hath ſettled all the Country in peace: no enemy appearing to infeſt thy borders, and to diſturb the husbandmen in their labours; which have produced ſo rich a

14. *He maketh peace* in *thy borders*, and *filleth thee with the fineſt of the wheat.*

15. *He*

crop, that plentifull proviſion is made for all our ſatisfaction.

15. *He ſendeth forth his commandment upon earth: his word runneth very ſwiftly.*

15. This we ought to aſcribe to his mercifull Providence, who ſhews by the fruitfull ſeaſons He ſends, after all things ſeem to be killed by a hard winter, that He doth not intend by our affliction to deſtroy us; and that He can eaſily bring all our Brethren hither, who remain ſtill in Captivity: For when He would have any alteration made in the earth, it is done as ſpeedily as we can ſpeak.

16. *He giveth ſnow like wooll: he ſcattereth the hoar froſt like aſhes.*

16. He ſends, for inſtance, a ſudden cold: which ſometimes turns the moiſt vapours, in the air, into flakes of ſnow, to cover the earth as with a fleece of wool, and defend the corn from the biting winds; and ſometimes into hoary froſt, which He gently ſcatters and ſtraws, like aſhes, upon the earth.

17. *He caſteth forth his ice like*

17. And ſometimes congeals them into ice; which

He breaks into bits, and throws down in violent hail: accompanied with ſuch extremity of cold, that neither man nor beaſt nor the fiſhes in the ponds and rivers are able long to endure it.

morſels: who can ſtand before his cold?

18. But then, to prevent the hurt that might inſue by its continuance, He iſſues forth another command, which as ſuddenly (Ver. 15.) makes a thaw; and, by the warm breath of ſofter winds, looſens the waters which were bound up; and cauſes them to flow again.

18. *He ſendeth out his word, and melteth them: he cauſeth his wind to blow*, and *the waters flow.*

19. In ſuch things as theſe the whole world ſee how powerfull, and how good He is: But we have more peculiar reaſons to depend upon Him for a happy return of our Nation; whom He doth not teach merely by the ſnow, the hoar froſt, and the ice; but by another ſort of word then that which ſends them upon the earth: (Ver. 15.)

19. *He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael.*

20. *He*

even by His *Ten Commandments* delivered from heaven (XX. *Exod.* 1.) in a moſt glorious and aſtoniſhing manner, (Ver. 18.) and by Laws of all ſorts, which He hath given us for the government of our life.

20. *He hath not dealt ſo with any nation: and* as for his *judgments, they have not known them. Praiſe ye the* LORD.

20. This is a privilege which no other Nation in the world enjoys, (IV. *Deut.* 32, 33.) For, though they all receive the ſhowres and ſnow out of the clouds yet, Laws from thence they have no acquaintance withall. Therefore let not us diſhonour Him ſo much, as to diſtruſt his Providence; but continually praiſe the Lord, and acknowledge his bounty to us.

PSALM CXLVIII.

Hallelujah. *See* CXLVI.

ARGUMENT.

It doth not appear who was the Authour of this Hymn, nor upon what occaſion it was compoſed. But the laſt Verſe ſufficiently ſhews the Nation was then in a very flouriſhing condition; and therefore probably it was made by David; *when God had given him reſt from all his Enemies: which filled his heart with ſuch love to God, that it tranſported him into this rapture. Wherein, finding how ſhort his own praiſes were, he wiſhes all Creatures in heaven and earth would conſpire in a ſweet ſymphony, as* Theodoret *ſpeaks, of ſinging Hymns unto Him. And* firſt *he calls upon the world above, and all that is therein from the* firſt *Verſe to the* ſeventh: *where he deſcends to the world here below; and calls upon all things on the earth to praiſe the Lord: concluding (v.* 13.*) that as there is one Maker of both; ſo all that they can ſay of Him, when they have joyned all their powers together in one Quire, falls infinitely ſhort of his moſt excellent Majeſty. Who hath ſet forth his moſt tranſcendent wiſdome, power, and munificence, in ſuch variety of ſtupendious work,*

work, that there is not the ſmalleſt of them, but miniſters ſuch matter of praiſe, nay admiration, to thoſe that attentively conſider them; that they cannot but wiſh with the Pſalmiſh here, that every one of them were able to tell us, how much skill, and kindneſs He hath ſhown in their contrivance: or that we were able to find it out, and comprehend it. Thus He is to be underſtood when he calls upon all Creatures to praiſe the Lord: or it is as if he had ſaid, The Lord is to be praiſed by *or* in *all theſe things, as long as the world laſts.*

This I take to be the true account of this Pſalm, which I refer to the times of David, *becauſe the two following ſeem to have been then made; and there is no other we can ſo well fix upon: unleſs we will conceive that it was a Meditation, when they were perfectly ſettled in a peaceable enjoyment of their Religion, after the Captivity; of which there is not the leaſt intimation in the Pſalm.*

1. PRaiſe ye the LORD, *praiſe ye the* LORD *from the heavens: praiſe him in the heights.*

1. LET all Creatures praiſe the Lord. Firſt, let the Celeſtial Quire begin, and ſing their thankfull Hymns to Him: who hath raiſed them ſo high above us in power and might, as well as in dignity and place.

2. Praiſe Him all ye Angels, who have the honour to be the prime Miniſters of his moſt excellent Majeſty: O let their ſeveral Hoſts and Companies, in whatſoever rank or order they ſtand, praiſe Him; whoſe Sovereign Authority commands them all.

2. Praiſe ye him, all his Angels, praiſe ye him all his hoſts.

3. Praiſe Him ye Sun and Moon, who are his greateſt viſible Miniſters, and unwearied in his ſervice: Praiſe Him all the reſt of the ſhining Stars; and declare to all future generations, as ye have done for ſo many Ages paſt, how glorious He is.

3. Praiſe ye him Sun and Moon: praiſe him all ye ſtars of light.

4. Let all the heavenly Regions praiſe Him: particularly the Clouds; which hang in the Aire, and diſtill in fruitfull ſhowres to inrich the Earth.

4. Praiſe him ye heavens of heavens: and ye waters that be above the heavens.

5. Let all theſe ſet forth the adorable wiſdome, and power, and goodneſs of the Lord: For by his omnipotent word, theſe, whom the miſtaken world calls Gods,

5. Let them praiſe the Name of the LORD, for he commanded, and they were created.

6. He

were created; not to be worſhipped, but perpetually to proclaim his praiſe.

6. He hath alſo eſtabliſhed them for ever and ever: he hath made a decree, which ſhall not paſs.

6. who hath made them not onely illuſtrious, but everlaſting monuments of his ſplendour and glory: having fixt and ſettled them in an admirable order, which they conſtantly obſerve; and preſcribed them Laws, which they never tranſgreſs.

7. Praiſe the LORD from the earth, ye dragons, and all deeps.

7. O Let all Creatures here below accompany thoſe celeſtial hoſts, in their praiſes of the Lord: whoſe power the vaſt Whales in their ſeveral kinds, and all that moves in the profound depth of the Sea, abundantly declare.

8. Fire and hail, ſnow and vapour: ſtormy wind fulfilling his word.

8. Let the Lightnings, Thunder, and Hail; the Snow, hoary Froſt, and Ice; the Winds, Storms, and Tempeſts; all make a part of this Song: for they conſtantly execute his Sovereign Will, and ſerve his wiſe Deſigns.

9. Mountains and all hills:

9. The lofty Mountains alſo, and the leſſer Hills;

the Fruit-bearing Trees, with the ſtately Cedars; the Pines, the firrs, and all the reſt (which He hath created for ſeveral ends and uſes) let them all be called upon to tell, how great, and how bountifull He is.

fruitfull trees, and all cedars.

10. The wild Beaſts alſo of the Foreſt, and all the Cattel that feed in the Fields; whatſoever creeps upon the Earth, or ſwims in the Sea, or flies in the Aire; let it joyn in this Hymn of praiſe to Him: who hath ſhown his manifold wiſdome, and diffuſive goodneſs in them all.

10. *Beaſts and all cattel: creeping things, and flying fowl.*

11. But eſpecially let Mankind praiſe Him; who (after He had made theſe things) brought them into the world, laſt of all, to contemplate his wonderfull works: And firſt let Kings (who here on Earth reſemble the Angels or the Sun in Heaven) and then let their Miniſters of State and Lieutenants in their ſeveral Provinces; and next, all

11. *Kings of the earth, and all people: Princes, and all Judges of the earth.*

the Judges of the Earth (who are like the Moon and the Stars) give a good example unto all the Subjects; and ſtir them up, to meditate his praiſe.

12. *Both young men and maidens: old men and children.*

12. Let no Sex, no Age think themſelves exempted from this heavenly imployment: But let the Young men praiſe Him for their ſtrength, and the Virgins for their beauty; they that are going out of the world, for all that they have ſeen and heard of Him; and they that are newly come into it, for all the goodly ſpectacles that are before them.

13. *Let them praiſe the Name of the LORD, for his Name alone is excellent: and his glory is above the earth and heaven.*

13. Let them praiſe the incomparable Wiſedom, Goodneſs, and Power of the Lord: For how great ſoever any other Beings are, there is no other God but He; whoſe moſt excellent Majeſty, infinitely ſurpaſſes, all that the Earth or the Heavens can tell us of Him.

14. *He alſo exalteth the horn of his people, the*

14. And yet ſo great is his condeſcention unto us (who are bound therefore more

more particularly to praiſe Him) He takes a peculiar care of us; and hath ſet over us a powerfull Prince, for the defence and ſafety of his People, (LXXXIX. *Pſal.* 19.) Whoſe fame He hath thereby raiſed to the higheſt pitch of honour; having obliged the Children of *Iſrael* by many peculiar benefits, eſpecially this; that they are a people more nearly related to Him, then any other whatſoever: for He dwells among them, in his holy place, where they approach to Him. O praiſe Him there, for this ſingular favour.

praiſe of all his Saints, even of the children of Iſrael, a people near unto him. Praiſe ye the LORD.

PSALM

PSALM CXLIX.

Hallelujah. *See* CXLVI.

ARGUMENT.

Theodoret *thinks this Pſalm was made for them, that, after their return from Captivity, had many oppoſers; but, by the Divine Aſſiſtance overcame them: And that it is a prædiction of thoſe great things, which were done by the* Maccabees. *Certain it is, that ſome ſignal Victory was the occaſion of it; and thence Saint* Chryſoſtome *hath here given us a full account, I think, of the meaning of* A new Song: *which, according to the uſe of the word* new *in other places, (when they would expreſs a thing very wonderfull, ſuch as hath not been ſeen or heard of before, XVI.* Numb. 30. *XXXI.* Jer. 22.) *he takes to denote* An illuſtrious and famous Hymn, made for Victories, for great Atchievements and Trophies. *Which were never more remarkable in this Nation, then in the days of* David; *and therefore this Pſalm may very well relate to his reign; who ſubdued ſeveral Kingdoms; which had ſtood out, and would not ſubmit to* Iſrael *till his time, though God had promiſed to give their Countries to them, XV.* Gen. 18. *XXIII.* Exod. 31. 2 Sam. *VIII.* 1, 2, &c. *X.* 19. *The*

The interpretation which I have given of the ſixth *Verſe, need not ſeem ſtrange to any one; who conſiders that it hath been, and is the cuſtom of all Nations, to ſtir up themſelves to fight by the ſound of ſome muſical Inſtrument or other.* "*The ancient inhabi-*
"*tants of* Etruria, *ſaith* Clemens Alex-
"andrinus (*in the* ſecond *Book of his* Pæ-
"dagogus, *chap.* 4.) *uſed the Trumpet for*
"*this purpoſe; the* Arcadians *the Whiſtle;*
"*the* Sicilians *an Inſtrument called* Pectids;
"*the* Cretians *the Harp; the* Lacedæmo-
"nians *the Pipe; the* Thracians *the Cornet;*
"*the* Egyptians *the Drum; the* Arabians
"*the Cymball: But it was proper to the* Iſraelites *to go forth againſt their Enemies, ſinging Pſalms of Praiſe to God,* (*as we reade,* 2 Chron. *XX.* 21, 22.) *who had given great Victories to their Anceſtours, and had promiſed never to forſake their Poſterity; while they ſerved Him onely, and piouſly confided in Him.*

1. SIng a new Hymn unto the Lord, for the freſh and ſingular benefits He hath beſtowed upon us: Let Him be praiſed not onely in private, but in the publick aſſemblies of thoſe, who have received ſpecial marks of his favour to them.

1. *PRaiſe ye the* LORD: *Sing unto the* LORD *a new ſong, and his praiſe in the congregation of ſaints.*

2. *Let*

2. *Let Iſrael rejoice in him that made him: let the children of Sion be joyfull in their king.*

2. Let all the *Iſraelites* rejoice in Him, that made them his peculiar people; and hath now raiſed them to great ſplendour among the Nations of the world: let the inhabitants of *Sion*, more particularly, be exceeding glad, that the Lord, who is our King, hath there ſettled his royal Throne, 2 *Sam.* V. 9. VI. 12.

3. *Let them praiſe his name in the dance: let them ſing praiſes unto him with the timbrel and harp.*

3. Let them leap for joy, and unanimouſly praiſe his moſt excellent Majeſty, in their Dances to the Flute: (2 *Sam.* VI. 16.) let them teſtifie their gratitude to Him, by ſinging Pſalms, with the Timbrel and the Harp.

4. *For the LORD taketh pleaſure in his people: he will beautifie the meek with ſalvation.*

4. For the Lord taketh pleaſure in doing good unto his people: and will not onely deliver them after they have been oppreſſed many years; but, if they meekly depend upon Him, make them as great and illuſtrious, as they have been contemptible and mean, 1 *Chron.* XIV. 2.

5. Which

5. Which ſhall fill the hearts of good men (who are dear to Him) with the higheſt triumph, in the honour that He hath done them: and make them ſhout for joy, in the ſecurity and peace He ſhall beſtow upon them.

5. *Let the ſaints be joyfull in glory: let them ſing aloud upon their beds.*

6. Which they ſhall not doubt to maintain againſt all oppoſers; for in aſſured hope of Victory they ſhall go to War, with Pſalms, and Hymns in their mouths, concerning the great acts of the Lord: which they ſhall couragiouſly ſing with a loud voice, when they fall upon their enemies; and prefer to the two edged ſword wich they carry in their hand.

6. Let *the high* praiſes *of God* be *in their mouth, and a two-edged ſword in their hand*;

7. Wherewith they ſhall take a juſt revenge upon the heathen, for all the injuries they have done us: and ſo chaſtiſe the inſolence of the people, that they ſhall fear again to moleſt us, 1 *Chron.* XIV. 17.

7. *To execute vengeance upon the heathen*, and *puniſhments upon the people*;

8. To

8. To bind their kings with chains, and their nobles with fetters of iron;

8. For their Victories ſhall be ſo compleat, that they ſhall not onely rout their enemies and put them to flight; but lead away their Kings captive in chains; and take their great Captains and Commanders priſoners, and keep them faſt in fetters of iron.

9. To execute upon them the judgment written: this honour have all his ſaints. Praiſe ye the LORD.

9. In order to the executing upon them the judgment, which God hath long ago decreed, and is recorded in his Law, VII. *Deut.* 24. XXXII. 41, 42, 43. This is the honour which all *Iſrael* ſhall have, when they are in favour with God; and ſuch ſhall be their glorious Victories, and ſuch Hymns and melodious Songs ſhall they ſing, ſaying; *Hallelujah*, praiſe the Lord, by whoſe power and might we have done all this.

PSALM

PSALM CL.

Hallelujah. *See* CXLVI.

ARGUMENT.

Theodoret *takes this alſo to be* Ὑμνος Ἐπινικιος, *a Song of Triumph after ſome Victory: and the mention of the* mighty acts of the Lord *Ver.* 2. *ſeems to countenance this conjecture: which conſiſts well enough with what others conceive; that it was at firſt particularly directed to the* Levites, *(by* David *I ſuppoſe) whoſe office it was to praiſe the Lord with muſical Inſtruments,* (1 Chron. *XVI.* 4, 5.) *and excite others to his praiſes, not onely for Victory; but for all other his benefits. For if the Tradition of the* Jews *be true, which we reade at large in* Maimonides, *(in a Treatiſe on that ſubject) when the people of any place brought up their firſt fruits to preſent them to the Lord at* Jeruſalem *(according to the Law, XXVI.* Deut.*) with a pipe going before them; as ſoon as they came to the mountain of the Temple, every one took his basket into his hand, and ſung this whole Pſalm: till they came to the courts of the Lord's houſe; where the* Levites *met them ſinging the XXX.* Pſalm.

And indeed it might well be uſed upon occaſion of any exceeding great joy; for it ſeems

seems to be intended (by the repetition of these words praise the Lord, *or* praise Him, thirteen *times; and by the calling for no less then* ten *Instruments of Musick) to express the height and fulness of their joy, and thankfulness to God for his benefits: nor can Musick be so well imployed to any other use, as this Divine and heavenly exercise of praising God, by Hymns, and Psalms, and spiritual Songs: to which the Psalmist seems to me to excite all Creatures, in heaven and in earth; from the highest to the lowest. And with this the Collectour of these* five Books *of Psalms, thought good to conclude the whole; and not unfitly: For in whatsoever condition we be (as there are Psalms adapted to several purposes) we should never forget to praise the Lord; but after we have prayed, or complained,* &c. *still end with thankfull acknowledgments to God for his goodness to us.*

Here are several sorts of musical Instruments mentioned; which I have not adventured to explain: because the Hebrews *themselves acknowledge they do not understand them. We have no way (saith* Aben Ezra *upon those words Ver.* 5. *which we translate* loud Cymbals) *to know what these musical Instruments were: there being many found in the Country of the* Ismaelites (*i. e.* Mahometans) *which are not among the men of* Edom (*i. e.* Christians)

and others among them, which the wiſe men of Iſhmael *never heard of.*

1. PRaiſe the mighty God, ye Angelical Miniſters that attend upon Him in his celeſtial Sanctuary: Praiſe Him all ye inhabitants of heaven, where you ſee the brighteſt demonſtrations (and moſt laſting monuments) of his power.

1. *Praiſe ye the* LORD. *Praiſe God in his ſanctuary: praiſe him in the firmament of his power.*

2. Praiſe Him all ye Miniſters of his upon earth; for the miraculous things which He hath done, for our deliverance and exaltation: let your praiſes bear ſome proportion to the excellence of his Majeſty, and the multitude of thoſe great and magnificent acts of mercy towards us.

2. *Praiſe him for his mighty acts: praiſe him according to his excellent greatneſs.*

3. Let the Prieſts of the Lord (X. *Numb.* 8.) praiſe Him with the ſound of the Trumpet: and let the Levites (1 *Chron.* XXV. 6.) praiſe Him with Pſalteries and Harps.

3. *Praiſe him with the ſound of the trumpet: praiſe him with the pſaltery and harp.*

4. *Praiſe*

4. Praiſe him with the timbrel and dance: praiſe him with ſtringed inſtruments, and organs.

4. Let ſome praiſe Him with the Timbrel and the Flute; and others praiſe Him with the ſtringed Inſtruments and Organs.

5. Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.

5. Let all ſort of Cymbals accompany their Pſalms and Hymns in his praiſe: both thoſe of daily uſe, and thoſe that are wont to be imployed in times of the higheſt joy and triumph.

6. Let every thing that hath breath, praiſe the LORD. Praiſe ye the LORD.

6. Finally, Let every man living join himſelf to this ſacred Quire; and at every breath praiſe the Lord, the giver of life and of all good things. To Him let all the world, with one conſent, give perpetual praiſe.

THE END.

6
57
MAR